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RELIGIOUS EDUCATION

A Platform for the Free Discussion of
Issues in the Field of Religion and
Their Bearing on Education

MARCH-APRIL, 1943



The Catholic Youth Apostolate
Paul F. Tanner

The Jewish Center and Group Work
Nathan B. Cohen

The Y.M.C.A. and the American Boy
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Biblical Archaeology and Visual Education
Herbert G. May

Book Reviews and Notes

Religious Education

Seeks to present, on an adequate, scientific plane, those factors which make for improvement in religious and moral education. The Journal does not defend particular points of view, contributors alone being responsible for opinions expressed in their articles. It gives its authors entire freedom of expression, without official endorsement of any sort.

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CONTENTS

	Page
Recent Developments in Organizations for Youth:	
The Catholic Youth Apostolate..... <i>Paul F. Tamer</i>	67
The Jewish Center and Group Work..... <i>Nathan E. Cohen</i>	72
The Y.M.C.A. and the American Boy..... <i>George B. Corwin</i>	77
New Times Bring New Ways of Work in the Y.W.C.A..... <i>Elise F. Moller</i>	82
Girl Scouting Has Developed a Good Sense of Direction..... <i>Edna D'Issertelle</i>	87
Can Scouting Motivate Religious Interest and Activity?..... <i>R. O. Wyland</i>	92
Wartime Delinquency and the Church..... <i>John Slawson</i>	94
The Lord's Supper as a Religious Symbol..... <i>Ralph C. Kauffman</i>	101
"We Hold These Truths . . ." <i>J. Elliot Ross</i>	110
Biblical Archaeology and Visual Education..... <i>Herbert G. May</i>	115
Book Reviews and Notes.....	120

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7. Recalling the fact that this R.E.A. Fellowship has done some most worthwhile things in the *past forty years*, I am determined that its *next forty* shall be yet more fruitful.
8. Knowing that letters do many things that we can not do personally in face to face contacts, I use them well to promote the Fellowship of this Association.
9. Believing that my experience and cerebral activities are worth recording, I take time to write articles, make book reviews, and lead or share in group conferences, so that progressive Religious Education may function more generally and effectively.

RECENT DEVELOPMENTS IN ORGANIZATIONS FOR YOUTH

A Symposium

THE AUTHORS of the six articles which follow were invited to describe what seemed to them to be significant developments in their respective organizations, with particular reference to changes in procedure, whether or not these changes were influenced by the war. In the case of the Boy Scouts of America, an article by James E. West in the March-April issue of 1942 described the adaptation of that organization to the present emergency. Four of the present articles deal with groups under religious auspices — Catholic, Protestant and Jewish. That only the Boy and Girl Scouts are included as representative of other agencies is not intended as any reflection on the many that might have been selected. It should be clear that only a volume could contain all the pertinent material.

THE CATHOLIC YOUTH APOSTOLATE

PAUL F. TANNER*

IN ACCEPTING Dr. Hartshorne's invitation to contribute to this symposium on recent developments in various youth organizations, with special reference to changes in objective and methods, I find it possible to present the Catholic part of the picture by writing about one word, "Apostolate." This is the key word for an understanding of recent developments in the Catholic youth field and the clue to the objective as well as the methods of the work.

Webster defines "apostolate" as the "office or mission of an apostle" and clarifies the definition by adding that an apostle is "one sent forth — one of the twelve disciples of Christ, sent forth to preach the Gospel; more widely, any of the others so sent forth by Christ or, as Paul and Barnabas, soon after His

death." A secondary, and not irrelevant, meaning of the word apostle is "the first Christian missionary in any region; also, one who initiates any great moral reform . . ." It is in this sublime tradition of the term, dating back to the first Bishops of the Church, that we speak of a Catholic youth apostolate.

The thing that may be called new in Catholic youth work is this deliberate, forthright, explicit avowal of a religious, spiritual, supernatural primary objective. This is not to say that many of the older Catholic youth groups, such as the Sodality and others, have ever professed different aims, but it is rather to emphasize the vivid consciousness on the part of all of the members of these groups of this religious first principle upon which they operate. In that sense the appreciation of their role as apostles is new and recent among Catholic youth.

Especially since the beginning of the pontificate of Pope Pius XI there has

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been a phenomenal growth within the Church of a movement called Catholic Action. Catholic Action is defined as "the participation of the laity in the apostolate of the hierarchy."¹ Its goal may be epitomized in the words of the Our Savior, "Thy Kingdom come," or in the phrase of St. Paul, "to restore all things in Christ." Its necessity was stated in a letter of Pope Pius XI to the Cardinal Primate of Spain ten years before the much-debated civil war broke out in that unhappy nation.

You clearly see the manner of times in which we are living, and what they demand from the Catholic forces. On the one hand, we deplore a society growing ever more pagan, wherein the light of the Catholic faith is growing faint in souls. In consequence, the Christian sense, and the purity and integrity of morals, are also waning within them to a really alarming degree. On the other hand, we grieve because the clergy is quite insufficient to cope with the necessities and needs of our times. This is so, either because in certain places it is not numerous enough; or because among many sorts of persons, refractory to its beneficent influence, it cannot cause its voice and the force of its admonishments to achieve contact. Hence it is necessary that all men be apostles; it is necessary that the Catholic laity do not stand idle, but be united with the ecclesiastical Hierarchy, and ready to obey its orders, and take its share in the holy warfare, and, by complete self-dedication, and prayer, and strength of will, and action, cooperate for the reflowering of faith and the reformation of Christian morals.²

It is most interesting to note the reasons given by the Holy Father for the inadequacy of the clergy in modern times. Numerical insufficiency could ultimately be remedied, but the other reason stated, the psychological barrier that prevents many sorts of peoples from having any sympathetic intelligent reception of what the priest might say, is of great practical significance. Millions of our fellow countrymen, long

since alienated from any formal religious affiliation and thoroughly indoctrinated with secularistic, materialistic, pseudo-liberalism, will never really hear the gospel of Christ, unless it is preached to them by their fellow workers, fellow doctors, lawyers, carpenters, clerks, and all the other varieties of occupations and careers.

Unhappily, many personally good laymen, because of the highly specialized society in which we now live, have drifted into the position of assuming that the work of saving souls of mankind is the professional obligation of the clergy and religious, and that so long as the individual layman attends Mass and the sacraments regularly and makes a reasonable gesture toward financial support of the Church and its agencies of mercy and education, he is doing all that is necessary. Catholic Action would remind such good, but not good enough, Catholics that their attitude is vaguely reminiscent of the shocking and impudent reply of Cain: "Am I my brother's keeper?"

The Catholic youth movement, accordingly, has become an apostolate; its sole reason for existing is to penetrate and reform the natural temporal order of society with the spiritual supernatural vitality and truth of Christ in His Church. Definite presentation of this new concept of Catholic youth work was made as long ago as August 1941 when the Apostolic Delegate, in a letter to the Diocesan Youth Directors, said, in part:

No matter how varied be the groups to which Catholic youth belong, whether Catholic College groups, Newman Clubs, C. Y. O. units, rural associations, sodalities, Squires, Scouts, or other approved groups, all should manifest, as the firm and ever-present common basis of their varied programs, one essential bond of union; namely, the *Apostolate*. Let this be the source of inspiration for organized Catholic youth. These groups should not be principally athletic nor devoted chiefly to any other merely natural activity. Indeed, they should not give even the impression of being primarily such.

1. See *Introduction to Catholic Action*, Youth Department, National Catholic Welfare Conference. 25 cents.

2. Civardi, Mgr. Luigi, *A Manual of Catholic Action*. Sheed & Ward, 1936, page 105.

The spiritual purpose of these organizations should at all times, in one way or another, be manifested openly through some kind of cooperation in the Catholic Apostolate. . .

To some it may seem an exaggeration to say that the laity through Catholic Action participate in the Apostolate of the Ecclesiastical Hierarchy. It is indeed advisable that you remove any shadow of equivocation or misunderstanding about this wherever it arises. When we say that the Apostolate of the laity is a *participation in the Apostolate of the Hierarchy*, we do not mean to imply that some of the power of Orders or jurisdiction is communicated to the laity. The *munus docendi, regendi, et sanctificandi* is entrusted to the priesthood and it remains ever proper to the priesthood. The laity, however, men and women, young and old, laboring at the side and under the direction of the priest, can most truly be instruments of priestly work — understanding, living “human instruments,” namely, men who dedicate their minds, their hearts, and their energies to that purpose . . .

This simile of an instrument is not a fully adequate comparison, however, if we do not insist upon that primary and basic quality without which the Apostolate is impossible. It is not enough to have merely human instruments; good as they are in themselves, intelligence and good will, if they are to be of service in any type of the Catholic Apostolate, must have a supernatural quality.

Divine grace, indeed, is necessary above all in the Apostolate precisely because it is a work of sanctification of neighbor and self and implies the necessity of employing the means proper to this twofold sanctification. Divine grace, however, will not be given to an apostle unless he lives in union with Jesus Christ. Upon our ability to conform ourselves to Christ depends our ability to go forth and bring others, and all society, to Him. Say this to our young people. Repeat it again and again, so that they may understand ever more fully the necessity of learning the truths of their religion, of knowing and loving the Church and its visible Head, the Vicar of Christ, of taking part in the life of their parish and their diocese, of cultivating virtue, of safeguarding purity, of giving mutual good example. How greatly can these young people, inspired and inflamed by God's grace, working as instruments of the Apostolate of the Hierarchy, endowed with the riches and gifts of the Holy Spirit, assist us by their collaboration!

The strong emphasis which has been given here to the religious, supernatural objectives of Catholic youth work, does not exclude, of course, less noble objectives for such work. The failure, in this brief article, to enumerate these secondary objectives implies no undervaluation of them; but since they are common to almost all youth-serving agencies, it is thought unnecessary to repeat them here. Together with the religious objective stressed above, they constitute the goal of our youth work.

Objectives are liable to remain unachieved unless suitable and effective methods are devised for their attainment. This is especially true when the objective aimed at is spiritual in character. Two principles concerning method ought to be noticed. The first principle is that what comes first in intention comes last in execution. The supreme aim, the “maximum” program, of the Catholic youth apostolate is to Christianize the whole of society — it comes first in intention. To arrive at this distant goal, many intermediate stages must be passed. One climbs a mountain step by step. The nearest, most immediate, step to be taken toward reaching the objective of the Catholic youth apostolate is to Christianize the conscience of the individual himself — this comes first in execution. The formation or education of conscience is, therefore, the first step in the program of Catholic Action. This validates the Inquiry Method of which something will be said later. The plastic years of youth preeminently are the opportunity for a formation of consciences which must be at once religious, moral, social, and apostolic.

This religious formative action will aim especially at avoiding certain defects in ‘piety,’ or at correcting them if they exist. The main ones seem to be: (a) religious sentimentalism, vague and inconclusive, unaccompanied by the practices that the Church prescribes; (b) cultual exteriorism, consisting of empty ceremonies, barren exterior practices that do not arise from the springs of interior life; (c) religious egoism, that reduces

3. Apostolic Delegate's Letter to Diocesan Youth Directors, Youth Department, NCWC, 5 cents.

all or the most of religion to petition, and, indeed, requests for temporal favours. A good religious formation must prepare a man for all the acts of religion, first interior ones and then exterior ones, which are but their necessary forthshining. We have also to make sure that religion becomes the good leaven that lightens and sweetens the whole of life; the motive force that arouses and directs every action, private or public, towards our supernatural end.⁴

The moral formation consists in proposing effective motives to the will for performing *all* the moral duties, the easier and more difficult alike, not arbitrarily mutilating the decalogue, the Scriptures or the Church's law. The social formation teaches youth that religion is much more than a well-drawn-up formulary of dogmatic truths, or a noble and magnificent liturgy; that it is an ensemble of duties, private, domestic, and public. In the life of the workingman, the professional man, the citizen, the legislator, social and political problems need solution in terms of the Gospel of Christ. The vicious error of a double conscience — one conscience for private life, another for public life; being religious in church, anti-religious (in actions, at least) in public office, political and social life — is a disease widespread in America and traceable to the pseudo-liberal doctrine that taught and still teaches that religion is a strictly private, personal affair and that politics and economics are amoral. Apostolic formation implies living for others with special emphasis on generosity, courage and prudence.

The second principle to be observed concerning method has to do with the common assumption that to achieve a spiritual, religious, supernatural end, only spiritual means may be used. The means must always be proportionate to the end, but all the means need not be of the same nature as the end. A material means may be apt for obtaining

a spiritual end. To maintain, therefore, that the Catholic youth apostolate must dedicate itself to purely religious activities is to confuse the nature of the end with that of the means. Athletic, social, recreational, hobby and other activities, though not in themselves spiritual, can readily be supernaturalized to aid youth in reaching a religious end. For this reason, the Catholic youth movement will continue to make fullest use of the resources of athletic, cultural, recreational, and social programs as well as all other natural aids to youth work. The program of such private and public youth-servicing agencies as the Boy Scouts, Girl Scouts, Camp Fire Girls, Four-H Clubs, public playgrounds, and various other programs and methods can be integrated into the general schema of activities by which the ultimate religious goal will be achieved.

The distinctively religious character of Catholic youth work is preserved by the federation of all approved Catholic youth groups into Diocesan Youth Councils. In 1940 the Youth Department of the National Catholic Welfare Conference was organized partly to promote the National Catholic Youth Council. In an individual parish, two delegates from each approved youth group in the parish are selected as board members representing their group on the Parish Youth Council.⁵ This Council coordinates and unifies the youth work of the parish. Its members are often the nucleus for a "cell" formed to exercise a critical appraisal of the spiritual quality and effectiveness of their respective organizations. The Parish Youth Councils, in turn, select delegates to represent them on the Diocesan Youth Council, and the Diocesan Youth Councils, finally, select delegates to represent them on the National Catholic Youth

4. Civardi, Mgr. Luigi, *A Manual of Catholic Action*, page 36.

5. Pamphlets descriptive of the Parish and Diocesan Youth Councils are available from the Youth Department, N.C.W.C.

Council. At each level adult advisory boards of laymen and women assist in guiding the youth activities programs. Constitutions carefully delimiting the proper spheres of action of each council are adopted by parish, diocesan, and national Councils.

Let me say a word in conclusion about the methods used in making specific application of Catholic Action to youth work — called variously Specialized Catholic Action, the Inquiry Method, the Cell Technique, Jocism, Jecism, and so forth. Many of these groups are presently working in Catholic centers of the United States and while they differ one from the other in particulars and emphases, all of them, I think, have these points in common:

1. The unit of organization or "cell" is small — five to ten persons. There should be a community of interest and occupation among the group — all students, all telephone operators, all residents of one apartment house, etc.

2. The method of conducting meetings of a cell is fairly constant — it is called the "Inquiry Method," and consists of three distinct steps: observe; judge; act. *Observation* sets forth all the facts of a specific situation *as it actually exists*. *Judgment* applies Christian principles and standards to the situation and depicts it *as it ought to be*. *Action* is the application of a systematized plan for changing the situation from what it is to what it ought to be.

3. The three basic elements of study, action, and organization are present in all of these groups and precisely because they are youth groups the greatest emphasis is placed on the element of study.

A recent interesting example of the degree to which this new spirit has penetrated existing Catholic youth groups is the "streamlined" resolutions passed on December 30, 1942 by the Catholic Collegiate Congress. This was a joint

Congress of the Newman Club Federation (for Catholic students in non-Catholic colleges) — a 25-year-old organization — and the National Federation of Catholic College Students (for students in Catholic colleges) — an 8-year-old organization — both constituting the College and University section of the National Catholic Youth Council. The short document reads:

We, the delegates to the Catholic Collegiate Congress, resolve to bring back the topics discussed at this Congress to our campuses with particular emphasis on the following points:

1. Study without action is futile, but action without previous study is foolhardy.

2. The proper milieu of student activity is the campus. Accordingly, the concrete activities prompted by our studies should be concentrated on our campuses.

3. The essential postulate of all effective student action is the unqualified application of Catholic principles to our personal lives.

In accordance with the above premises, we further resolve:

1. To recognize our obligations to extend a welcome into our family circles of our Latin-American fellow-students in this country.

2. To assist students in prison camps.

3. To spread within the sphere of our influence the recognition and respect of every man's natural right.

4. To study the Papal Peace Program and the application of that program as set forth by competent authorities.

5. To support wholeheartedly the war effort of our nation.

6. To propose a systematic inquiry into the student apostolate of Catholic Action.

7. To take part now and further prepare ourselves to participate fully in our own parish activities.

Youthful religious social leadership is being developed in most of the 18,985 Catholic parishes in the United States. The hoped-for "restoration of all things in Christ" requires both human cooperation and the fiat of Divine Providence. The emphasis now placed on the apostolate in Catholic youth work is our humble effort to help develop that necessary human cooperation with the divine plan, especially among our "Benjamins."

THE JEWISH CENTER AND GROUP WORK

NATHAN E. COHEN*

THE JEWISH Center field, as it is known today, was launched in 1921 under the parentage and guidance of the Jewish Welfare Board. In a period of twenty-two years, it has grown into an important force in Jewish community life. There are at present 328 Jewish Centers¹ affiliated with the National Jewish Welfare Board, with a membership of over 425,000 youth and adults. These members are served by a large number of volunteer leaders under the guidance of well over a thousand full time professional workers.

The Jewish Center is an American institution which has evolved from the need of American Jewry for an instrumentality which would "harmonize the need for group survival and the integration of the Jewish group in American society."² With training for democracy as a base, the Jewish Center affords the Jew the opportunity to adjust and contribute to American life through the building of a democratic and creative Jewish group life. The Jewish Center utilizes the family as the working unit. Its method is to develop well integrated personalities trained in democratic living through actual experience in social, educational, recreational, vocational, cultural, religious and communal activities. As stated by Louis Kraft, "the process is that of education, more especially progressive education. In all of these ele-

ments of our work, we find much in common with the general aims and content of the group work field. Indeed, the group is at the very core of the concept of the Jewish Center as a movement in Jewish life."

The growth of the Jewish Center has, in the main, followed the pattern recently described by Grace L. Coyle for the field of social work, in an article in *The Jewish Center*.³ She indicates three distinct periods of development — the social pioneers, the administrators, and the technicians. The past decade has shown a constantly increasing interest in methods and techniques in the Jewish Center. The development is reflected by the emphasis being placed in the national organization on program service and through the creation of an over-all program division.

One of the fundamental influences in this trend has been the contribution of the social sciences, psychiatry, and progressive education through the field of group work. Centers have found in group work a new and meaningful orientation for much of their program. Today, emphasis is on a program built around the needs and interests of the individual, wholehearted participation by all individuals, and democratic leadership.

It is not possible in a brief paper to cover all of the areas which reflect the growth and progress of the Jewish Center in terms of a group work orientation. It will be helpful, however, to touch upon some of the more important ones.

*Director of Program Division, National Jewish Welfare Board.

1. The term Jewish Center is used generically and includes Y.M.H.A.'s, Jewish Community Centers, Synagogue Centers and Neighborhood Houses.

2. "The Jewish Center Movement", Louis Kraft. *The Jewish Center*, March, 1936, page 12.

3. "Changing Perspectives in the Development of Group Work". September, 1942, pages 2-6.

Group Media

Cognizant of the importance of interpersonal relations, Centers have come to realize that the type of media through which the membership is served is an important part of the educational process. The extent to which the membership was being served through clubs, special interest groups, classes, committees and councils, as compared with mass activities prior to the war, is revealed by an analysis of the yearly attendance in 43 Centers as shown in the accompanying chart.

Type of Group	No. of Persons	Percent of Total
Clubs	502,888	15%
Clubs Organized under Other		
National Organizations	160,671	5%
Adult Organizations	117,059	4%
Adults Organized under Other		
National Organizations	107,703	3%
Special Interest Groups	486,538	15%
Committees and Councils	47,975	1%
Classes	825,310	25%
Regularly scheduled groups with definite enrollment	2,248,144	68%
Regularly scheduled groups with no definite enrollment — Special Events	1,053,849	32%
Attendance all Types	3,301,993	100%

If the figures for youth were separated from those for adults, the percentage being served through clubs, special interest groups, committees and councils would be at least doubled.

Professional Personnel

The trend of professional personnel is really the barometer of change and progress in a field. A study of personnel developments in the last decade will reveal an increasing demand for professional leaders with educational as well as administrative background. There has been an increasing number of workers drawn from the graduate schools of group work.

Work in a Jewish Center demands a knowledge of Jewish background material, and not all of the students at schools

of social work have this qualification. Rather than deprive the Jewish Center field of potential workers with a good background in group work, arrangements have been made by the Jewish Welfare Board with some of the schools for orientation courses in contemporary Jewish life.

The Group Leader

Centers have come to realize that it is the group leader who comes into direct contact with and guides a large and important section of the membership, and therefore, that the program

can only be as successful as the effectiveness of the group leader. This is resulting in a more intensified program of leadership training and a growing recognition of the role of supervision. Through the stimulation of the Jewish Welfare Board, which has sponsored an experimental training course in the metropolitan area for a period of ten years, a pattern both as to content and techniques has been evolved. One of the most important developments has been the emphasis on workshops, such as arts and crafts, games, music, dramatics, folk dancing, and discussion techniques.

Sensitive to the leader's needs as an individual as well as a group leader, some Centers have developed functioning leaders' councils which are tanta-

mount to a leaders' group run on the basis of a club with a professional staff member as the group leader. Such an organization offers a medium not only for the exchange of ideas and courses of lectures, but also for an interplay of personalities. In this situation, the club leader as a member of a group experiences the role of a participant in the group process, and thereby gains insight into this same process he is handling as a club leader. This organization, as do all groups, gives rise to leadership situations varying in size and importance. Thus, there is the opportunity for growth in leadership under the guidance of a professional staff member. In brief, the club leader has this opportunity not only for individual experience and growth, but also for close observation of professional handling of the group work process.

Councils

Implicit in the objectives of the Center is education for democracy. Club and house councils have been introduced in many Centers as a further opportunity to learn the workings of representative government through actual experience. These councils deal with inter-group programs and problems, and in some Centers have representation on the Board of Directors. A more recent development which Centers have helped to stimulate has been the city-wide Jewish Youth Council, which embraces not only the groups meeting in the Center, but also Jewish youth groups meeting under other auspices. The principle involved is that through club experience youth learns the relationship of individual to individual, and of individual to the group; through the club and house council the broader relationship of the group to the agency; and through the city-wide council, the still broader relationship of group and agency to the community.

Integration of Formal Jewish Education

Approximately 100 Jewish Centers

house or sponsor Hebrew and Sunday schools. In an effort to develop a pattern of formal Jewish education which will best fit in the American scene and will represent a child centered approach, a number of Centers are experimenting in an effort to integrate the curriculum of Hebrew schools housed in a Jewish Center with the informal educational program of the Center. The aim and method is described as follows by a joint committee representing the Center workers and Jewish educators: "As the communal school of tomorrow, the Center school needs a program which is in consonance with the Center's educational philosophy and social responsibility. Its aim must take cognizance of the individual Jewish child and of the collective Jewish group; its curriculum must be functional and organic; its method must be directly educative; its scope must be inclusive of present needs and future possibilities. This implies a departure from conventional Jewish school practices. Being a comparatively young institution, the Center should not hesitate to strike out boldly along new and progressive lines."⁴

The integration of the curriculum of the Hebrew school with the program of the Center is in line with the educational philosophy of the Center in dealing with the whole person. This means "the integration of Jewish interests with general interests, the correlation of Jewish learning and general learning." Through this approach, furthermore, the child does not end his Jewish education with the completion of his Hebrew school studies, but continues his interests and education in Jewish life through the all-inclusive program of the Center.

Case Work — Group Work

Case workers and group workers are learning to understand each other and have come to appreciate the intimate

4. "The Jewish School in the Community Center". *The Jewish Center*, December, 1938, page 5.

relationship between their endeavors. Group work has benefited from this relationship, and has gained valuable insight into basic techniques and methods developed by the field of case work. Jewish Centers, like other agencies employing the group work method, are co-operating and experimenting with case work agencies. Out of this experience is developing a better system of referral and a more intensive use of each other's services.

In some of the larger communities, Jewish case work agencies are placing on their staff an individual trained in group work — case work relationships — to work in close collaboration with the Jewish Centers.

An interesting experiment has recently been undertaken in New York City by a well-known Jewish children's agency and two Jewish neighborhood centers. The children's agency will make a trained case worker available to the neighborhood centers a few days a week. The functions of the worker will be, "observation of individual behavior in groups; staff consultation services; diagnostic services; and preparation for referrals." Consideration is also being given to a cooperative group therapy program.

Group Vocational Guidance

Vocational guidance was introduced into many Centers during the depression period. In its early stages, it represented in the main a placement service, and later developed into a counselling service. The influence of group work method, however, was also reflected in this area of Jewish Center work. The value of the club and special interest group became recognized as an important medium for vocational education. The numerous skill activities which are involved in a good group program, such as crafts, journalism, photography, airplane modeling, etc., represented a miniature laboratory for determining and encouraging

the vocational interests and abilities of youth. The club program was found also to be a useful medium for stimulating an interest in occupational exploration. In some of the larger cities, particularly New York, many Centers are now engaged in experiments with Jewish vocational agencies in further exploring the application of group work methods in vocational guidance.

Boards and Committees

Inherent in the very structure of the Jewish Center is a representative form of government, with the Board of Directors elected by the membership. As in every form of democratic government, however, constituents do not always exercise their prerogative, with the result that a board, or a strong nucleus, may tend to perpetuate itself. Part of this difficulty grows out of a failure of the professional staff to educate both the board and the membership as to the purpose and objectives of the Center. Many boards have dealt almost exclusively with financial problems.

With the increasing influence of group work, there has come the realization that a successful group work program depends on a governmental structure which is democratic not merely in selection, but also in its operation and outlook. Planning and policy making with, rather than for, the membership is basic. This includes the youth constituency as well as the adult membership.

Out of this influence has come greater emphasis on the education of board members, revaluation of committee structures and board-staff relationships. Evidence for this development can be found both in the literature and in the increasing number of board institutes and self-studies in recent years.

In a sense, one might say that these developments, growing out of the influence of group work, represent the strength and maturity with which Jewish Centers are facing the challenge and

impact of the war. All of this progress has been and will continue to be affected by the war. Personnel standards cannot be maintained. Volunteers are no longer available in sufficient numbers to permit careful selection. Training courses must be streamlined both in view of the turnover of leaders and the demands on people's time. The loss of membership, especially in the older adolescent categories, is undermining the club program and forcing Centers to think more in terms of mass activities. Transportation difficulties, business problems and participation in other phases of the war effort, are demanding so much of the time of the lay leadership that the board and committee structure is being short-circuited.

The important point, however, is that Centers are attempting to stay on the highway of group work and utilize, as well as they can under present conditions, the signposts which they have erected to meet problems growing out of the war, which, in the final analysis, are not necessarily new but rather the old ones exaggerated. Centers realize that group work, which might be termed a supplement and complement of family and school life, has a real contribution to make in times of stress and social change, when effective living is being constantly threatened by the disruption of family life, the taxing of physical and emotional health, intensification of inter-racial problems, the dislocation of educational and cultural reservoirs, and the building of a war spirit.

Group work has given Jewish Center workers a sensitivity to the needs and interests of people. They have recognized the need of individuals for a feeling of belonging to and being needed in the present situation. They also know that besides being given an opportunity to participate in the war effort, people must understand the fundamental issues of the struggle, so that the sacrifices which they are being asked to make can

become meaningful and the future attractive and challenging.

The real influence of group work is reflected in the basis of the present program. Centers are attempting to provide an opportunity through group activities for individuals to make a healthy adjustment; to provide opportunities for participation in civilian mobilization activities; to prepare them for active participation in the armed and war production services; and to prepare them for citizenship and responsibilities in the post-war world.

Centers are fully cognizant of the fact that under war conditions there can be no business as usual. They know that they must be flexible and prepared for adaptations and concessions in every phase of their work, as the needs dictate. They are, however, aware of their responsibility, as one of the organizations in the field of human values, to make sure that adaptations and concessions which must be made are made intelligently and objectively. Their frame of reference is that the true aims of the present struggle involve not only the defeat of the Axis, but also the preservation of the democratic way of life.

War tends to destroy, at least temporarily, the methods of social progress, and challenges the virility of those organizations which employ them. The war will be a true test of the extent to which group work influence has become deep-rooted in the Center field. They must evidence their ability not only in contributing to the meeting of immediate needs, but also in evolving a pattern and attitude for the post-war period.

Jewish Centers, along with other private youth-serving agencies, might well utilize the four freedoms as their criteria. They will have to ask themselves questions: What are they contributing to the understanding of the role of religion in life and the value of freedom of religion in a democracy? Are they promoting the freedom of speech in their

agencies or are they merely paying lip service to a democratic concept? Are they contributing to freedom from fear by helping to develop well-adjusted human beings and a stable group life that recognizes the value of cultural pluralism in a democracy? Are they assisting in the solution of the problem of freedom from want by affiliating themselves with those movements which are attempting to meet the problem? During the depression many youth left the youth-serving agencies to join movements which they felt were more in line

with the people's march for freedom, and often accused our agencies of attempting to protect a status quo.

These are but a few of the questions which Jewish Centers, along with other youth-serving agencies, must ask themselves. If the youth-serving agencies are to be an instrument through which American youth can not only adjust to the American scene, but also help build a dynamic and creative American life, their program and philosophy must be attuned to the American society as it is and will be, and not to what it was.

THE Y.M.C.A. AND THE AMERICAN BOY

GEORGE B. CORWIN*

THE PROGRESSIVE Y.M.C.A. worker is concerned first of all with what boys of today are like, how they differ from boys of yesterday, and what promises they hold for men of tomorrow. Secondly, he is concerned with boys in relation to their environment — how they get along in their homes, the kind of games they play on the street, and how they conduct themselves in their schools. In former times, the Y.M.C.A. boys' worker was stationed in the Y. M. C.A. building, where he waited for boys to come and purchase Christian character. This philosophy of boys' work has gone out of date. The forward looking boys' worker is far less concerned with the institution he works for or the Y building that houses swimming pools, gymnasiums and recreation equipment. These are important only as they con-

tribute to the needs of boys. This new approach, aimed directly at American boyhood, is a great step forward in Y.M.C.A. work.

Over a period of the last twenty-five years, a new philosophy of boys' work has been evolving within the Y.M.C.A. The policy of serving boys through the sorts of activities possible in a downtown Y building on an individual membership basis has been traditional. The new procedure, now coming to the fore, endeavors to help boys develop Christian attitudes and to put them into practice as the boys work and play in groups organized in the normal activity centers of their lives. This has been most fully demonstrated in the Hi-Y Club, organized in the high-school for the purpose of applying Christian standards to the things high-school boys normally do.

As the Hi-Y Club grew in power and effectiveness, it became clear that its

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pattern could be applied to boys of younger ages in activity areas other than the school. Lay and professional workers with Y.M.C.A. boys began to move the center of their efforts out of the Y building and into the grammar school, into the streets where gangs of boys tend to collect, and even into homes where boys spend a large percentage of their time.

This trend toward decentralization is a change in method and grouping rather than a change in objective. As expressed by the constitution of the Y.M.C.A.'s National Council, the Young Men's Christian Association is "in its essential genius, a world-wide fellowship of men and boys united by a common loyalty to Jesus Christ for the purpose of developing Christian personality and building a Christian society." Neither the passing of time nor the many social changes that have taken place since the Y.M.C.A. undertook boys' work has necessitated a change in the wording or meaning of this objective.

The first aspect of our purpose, that of "developing Christian personality," is most effectively achieved through group work. When boys learn to assume responsibility for their own attitudes and conduct as members of a Christian group, they are applying religious standards to daily life. They are putting into practice, under Christian leadership, the principles they have been taught to respect in Sunday school class, through Bible study, or in their own worship periods. There is a growing conviction among Y.M.C.A. boys' workers that this approach to Christian character building is more satisfactory than the older one where boys came as individuals to the Y building to receive coaching in various ways in return for a membership fee.

The second aspect of our purpose, "the building of a Christian society," is even more difficult to achieve than the first, but is inescapable in all Y.M.C.A.

work with boys. Pertinent research establishes the fact that a boy is the product of his environment — composed primarily of home, neighborhood, school, and church. As a boy goes from one of these activity areas to another, his standards, conduct and vocabulary change in keeping with the acceptable standards of each environmental unit. The same boy may speak reverently in the church and swear while playing in the alley; he may refuse to cheat on a member of his own gang but get satisfaction from cheating on his teacher. If one is truly to develop Christian character in a boy, one has, therefore, to think of how each section of the boy's environment may become Christian.

The church is the great religious agency dealing with boy life. However, the church does not occupy a major block of time in a boy's life, much as that might be wished for. The number of experiences a boy has under church auspices is few in comparison with his many experiences in home, neighborhood or school. These facts in no way relieve the church of its responsibility to provide rich and creative religious experiences for boys. They do limit the extent of the religious experiences that the church is able to provide. Many Christian educators are coming to see that if the Christian message is to have real meaning for the individual, the church will have to help him find its expression in the home, the school, the workshop and the community.

Boys' Work and Parent Responsibility

Whether a group of boys is organized in the home, neighborhood, or school, the present trend is to encourage a co-operative participation by parents in all the planned activities of their sons. In the Y.M.C.A., we refer to this effort as "reinstating parents in their basic authority." We believe it is the duty of American parents to assume full responsibility

ity for the character education of their children. Just as parents should be concerned with the quality of the public school their children attend, they should be concerned with the kind of clubs to which their boys belong. Many Y.M.C.A. clubs now meet in boys' homes where parents have an opportunity to observe what is actually being done. Parents meet boy members of the club and observe the leader in action. In one such group, a father unexpectedly came upon the Hi-Y club to which his son belonged just as the meeting was closing. As is their custom, the boys were standing in a circle, arms across each other's shoulders, and were earnestly repeating a prayer for guidance in their work. That father thus gained a deeper understanding of his son's club and consequently became more willing to support the Hi-Y movement through personal sponsorship.

Parents must share in responsibility for the type of men chosen for leadership. Parents know their neighborhoods and are usually well equipped to help secure a leader of good character and one whom the boys will enjoy and respect. Parents are often equipped to become members of sponsoring committees, to give advice, help direct, and in general support the activities of their boys' clubs. In addition, interested parents are themselves being called upon to act as leaders of groups.

With parents carrying their responsibilities, the Y.M.C.A. can best serve by providing a sound knowledge of grouping, programming and leadership training. The Y also draws upon its past experience in applying Christian standards to boy experiences in the different units comprising a boy's total environment. The downtown Y building with its resources for developing interests and skills is then related to the actual program ventures of each group. The Y.M.C.A. sets up a boy council, composed of representatives of different boy clubs

throughout the city, so that boys of each group recognize that they are part of a boy movement. This boy council meets in the Y.M.C.A. building. In fact, the Y building becomes a central powerhouse for planning by parents, leaders, ministers, teachers and other adults as to what is essential for boys and how to provide for boy needs.

Father and Son Y Indian Guides

The new Y directive toward home organization is best illustrated by the program now designated as "father and Son Y Indian Guides." This program was first introduced by the Saint Louis Y.M.C.A. and is primarily planned for boys of six, seven and eight and their fathers. Both a son and his father must belong to a tribe and both must attend the meetings together. The program is based upon the kind of things a father and son can do for the home and family, to increase their own comradeship, and to share in friendly relations with the other fathers and sons who make up a tribe. There are usually about eight such pairs in each tribe. It actually becomes a father coaching program and a way of influencing father and son experience within the home.

These clubs have shown a high continuity of life, ranging from three to seven or more years. It has been found advisable to adapt the program to the rising age level as the tribe continues over a period of years. This adaptation has been successfully made, in one instance, up to high-school age. The program promises to be an increasingly effective grouping for both father education and life guidance of son within the family.

The first group organized was among fathers and sons who were friends and who belonged to the same church. Church loyalty has been the basis of other successful groups. In some cases, the boys in the neighborhood have been found to have fathers who are also

friendly, so that groups can become an influence on both home and neighborhood experiences. Research indicates how exceedingly important it is that father and son comradeship shall begin at a young age if it is to continue through the difficult adolescent period.

Neighborhood Clubs and Y Gangs

N-Y Clubs or Y Gangs are made up of groups of boys who naturally play together because they live near one another in a given neighborhood. If left undirected, their play may or may not be constructive, and in poorer neighborhoods is too often the introduction to delinquency. Usually such boys attend the same elementary school. Where this occurs a two-way base is provided, so that good leadership can bring Christian influences to bear upon both neighborhood play and school standards.

The Y.M.C.A. is increasing its efforts to provide parent sponsorship for each of these clubs as well as indigenous leadership. Very often boys who play together in a neighborhood will build themselves a shanty or shack where they "hang out." With proper leadership, and with sincere adult sponsorship, such a shack or shanty can become a thriving club house where boys learn such elements of Christian living as kindness — to each other, to their parents, to other boys; the rudiments of democratic procedure; citizenship duties; respect for property; and so forth.

In addition to the neighborhood experience, the boys go as a group to the downtown Y building. This may be as a part of a learn-to-swim project or to practice basketball. Under sound leadership, they will attempt to put some of the Christian principles talked about in the club meeting into practice. For instance, they may ask themselves or their leader, *what is the Christian motive in playing basketball* — to become better players? to let off energy? to develop the body? or to win the game?

The neighborhoods of America, especially the underprivileged ones, are largely unorganized. By waiting in the Y building, the boys' worker can never be at all sure that the boys who most need the Y are the ones gravitating toward it. In decentralized work, the boys' worker goes out to find the places where he is most needed.

Gra-Y Clubs in the Grammar School

A rapidly growing Y.M.C.A. boys' movement is the Gra-Y club for grade and elementary school boys. Its greatest significance lies in its ability to promote high standards of Christian conduct in the public schools. In addition, its program includes athletics, outings, and other activities normal to a boy of this age.

Just as the N-Y club sometimes has influence over the school, so the Gra-Y club will often extend its influence over the neighborhood where the boys live who attend the school and belong to the Gra-Y club. Greater and greater attention is being given to the question of parent sponsorship committees for Gra-Y Club activities.

Junior Hi-Y and Hi-Y Clubs

Where schools are divided in such a way as to designate three years as a junior high school, the Hi-Y Club has a separate adaption called the Junior Hi-Y. Where a regular high-school curriculum is taught, the one designation "Hi-Y Club" covers four years. For the older age range, the Hi-Y Club is by all odds the most important demonstration of club work. This organization furnishes a way whereby older boys can carry on constructive work in the public school and in the community. For many boys, it is an introduction to religious values, social understandings, and first principles of democracy. One has only to read the volumes in the *Adventures in American Education* series to realize how keenly the average high-school needs such an organization as Hi-

Y if boys are to receive preparation to fill their places in a democracy when school days are over.

Through the years, Hi-Y Clubs have constantly worked toward higher levels of achievement. The National Hi-Y Congress, a biennial event, serves to put into boy terms the fine attitudes achieved by youth in their idealistic years. These Congresses have become successively more vital and more realistic.

At the present time, lay and professional leaders of the Y.M.C.A. are earnestly seeking to improve the means of evaluating Hi-Y club activities. They are constantly asking whether things the Hi-Y Club does are Christian. As reference points, Dr. Ernest J. Chave's basic types of experience for functional religion and Hedley S. Dimock's criteria of religious experience are both utilized by Hi-Y clubs. See *Religious Education*, July-August 1942, "Religious Objectives in the Y.M.C.A."¹

Program Correlation and Continuity

The psychology of education has given us new insights into adequate processes of learning that influence all program planning. For one thing, we now know that boys do not learn in terms of general traits; that is, a boy is not taught to be honest, per se. He must be taught to be honest in terms of actual situations. This single bit of knowledge tends to speed transition toward a program that

presents a continuous opportunity for a boy to learn while he takes part in actual life situations. Community service, scaled to the understanding of the youngsters, can be broadened in scope as the boy develops and at the same time be a process for learning Christian values. Other aspects of program, such as group discussion, parliamentary procedure, and fellowship activities can also be scaled to the age level of the youngster and developed in a pattern of increasing complexity. Some demonstrations have been made where boys became active in Y clubs at a young age and developed into splendid leaders by the time they enrolled in their high-school Hi-Y Clubs.

This is the picture, then, of the Y.M.C.A. at work, using its best knowledge of psychological and sociological facts. It is pioneering ways whereby parents can be reinstated in their basic functions, that is, ways whereby parents can assume full responsibility for the character education of their children. It is opening up paths whereby the home, neighborhood, and school life of boys and the influence of the Christian church can become through a group procedure a unifying set of experiences, all recognizing the values of the Christian religion. It is directly an effort to carry out the stated purpose of the Young Men's Christian Association for boys . . . the development of a Christian personality and the building of a Christian society.

1. See also the discussion of these objectives by Paul M. Limbert in the November-December issue — *Editor*.

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NEW TIMES BRING NEW WAYS OF WORK IN THE Y.W.C.A.*

ELISE F. MOLLER**

NEW PROBLEMS AND THEIR MEANING

"Miss Morton, aren't we supposed to have any fun anymore?" queries a high school Girl Reserve.

"My sister is working seven days a week in a government office, shouldn't I leave school and do some of the important work that needs to be done?"

"Is it patriotic to go on to college?"

"Our parents sometimes expect us to be grown up but at other times, especially when it's a matter of soldiers, they treat us like children."

"How can you reconcile Jesus' teaching that we love our enemies and the idea that we must hate in order to win the war?"

"How can you tell that a soldier you've just met is a nice boy?"

"My family used to get along well together but now that we have the curfew, we're 'in each other's hair' all the time!"

Following a Girl Reserve club meeting Nancy had been very much interested in developing world fellowship programs. After war was declared her brother was drafted and her father was transferred to another city to work. When a motion was made at a Girl Reserve meeting that the club donate to the Y. W. C. A. World Emergency Fund to help with the war emergency work, Nancy voiced the opinion that all the money they had donated before had been useless, and that

they might as well save it for the dance they wished to give. Several of the other girls joined in this opinion, so that the motion was defeated. From that time on Nancy consistently opposed anything of a serious nature that was suggested in the club.

Such are today's perplexities of junior and senior high school girls. These are the concrete situations with which Girl Reserve leaders in the Y. W. C. A. are confronted as they work with younger girls.

What do these new perplexities of youth mean in new ways of work for the Y. W. C. A.? They mean increased participation in community planning locally and nationally. Cooperation with other agencies, both public and private, is considered essential in providing adequate safeguards for increasing numbers of young workers, a well-balanced education for high school and college youth, needed recreation facilities and counseling services for younger and older girls.

It means also methods of work and content of program in group activities that are geared directly to meet these new life situations. New words and new phrases give evidence that business is not as usual. "Hospital Aides", "New Comer's Parties," "Share - A - Dress," "Child Care Courses," "Relaxation Tricks," "Drop-In Lounge" — these are new to our vocabulary.

While new in terminology and in particular activities offered, these new programs are based on certain principles that the Y. W. C. A. has from experience found to be essential in meeting changing needs of girls and women. These include:

*This article deals only with activities for younger girls 12 to 18 years of age in school or at work. It does not include student Y. W. C. A. activities on college and university campuses or programs for women workers.

**Girl Reserve Secretary, National Board of Young Women's Christian Associations.

— The importance of warm human relations in creating needed feelings of security, of belonging to and being accepted by other people. The sharing of difficulties and anxieties with others helps to relieve tension.

— Membership open to all girls and women of a given age, interest or purpose.

— Activities that are directed toward personally satisfying and socially desirable goals.

— Group decision in planning as well as in carrying out programs that develop from the needs of any given group.

— Understanding adult volunteers working with a professional staff to provide needed activities.

Developing trends in the application of these principles have been hastened in the past year by the social changes about us. Entirely new community situations have given rise to certain quite new methods of work.

Improvement of supervisory skills in work with volunteer club leaders has been emphasized in Girl Reserve work in recent years. Two studies of practices in the supervision of Girl Reserve advisers and a seminar on supervision for experienced staff members have focussed attention on the quality of continuous in-service training that volunteers have a right to expect from a group work agency. In place of the old connotation of supervision as of an authority giving the correct answers, supervision has been recognized as a cooperative venture with professional staff and volunteer club leader each contributing her experience and her understanding of group life toward the end that each club member may develop to her greatest capacity. We have known all too well that the growth of individual girls and the development of club programs move forward in direct relation to the increasing skill of the group leader. Special attention therefore has been given in publications and in training courses to the

most adequate use of a variety of methods of supervision and to their integration one with the other — recruiting, selection and placement of club leaders, initial and supervisory conferences, observation of club activities, and group meetings of leaders.

Girl Reserves are girls of junior and senior high school age. They are junior members of the Y.W.C.A. Since 1934 the Association has been especially working on ways in which junior and adult members can in actual practice as well as theory work together on problems of importance to women and girls — ways in which youth and age can have actual experience in knowing and respecting each other's thinking. Underlying this concept of our organization for women and girls is the realization that women and girls are not two separate groups, that many girls have abilities developed to a mature level, that basic needs and interests are the same. The Y.W.C.A. aim is that members, young and old, work together where interests and abilities are relatively similar and where satisfaction can result from such a combination.

Younger girls, carefully selected, serve effectively with adults on Girl Reserve Committees, on World Fellowship Committees, occasionally on Public Affairs Committees — sometimes as regular members, sometimes for short periods when they have a particular contribution to make. In one such group adequacy of the public school budget was under consideration — it was the Girl Reserves present who called attention to the lack of towels and toilet supplies in the high school they attended.

In one community Girl Reserves and adult members of the Y.W.C.A. participated in an opinion poll based on the public affairs program of the Y.W.C.A. In the membership meeting at which the results of the poll were discussed, Girl Reserves contributed their thoughtful opinions as junior members of the organization. More than one adult was

surprised at the understanding of and interest in world problems which these young people demonstrated.

New pressures on school girls and younger workers alike necessarily mean in some communities different kinds of group organization. Increased fatigue, less time for committee work, new adjustments to part time or full time work, are important factors calling for less highly organized club programs and more opportunity to relax, to secure information, to get acquainted with other young workers.

More large group activities of a more recreational and serious nature are called for. However, smaller groups are still an essential part of the program for younger girls. Such groups are especially helpful in giving experience in group participation, in answering feelings of loneliness, and in dealing with personal perplexities. Then, too, certain Y.W.C.A. lounges are popular as a place in which to sit and relax after a tense school or work day.

Emphasis has been placed on helping leaders, both professional and volunteer, to understand adolescent girls and their behavior as basic to a program that meets their needs. The impact of the war on individuals has highlighted the importance of thus understanding young people themselves. What social change means to individual girls, is the beginning point of a helpful group work program.

PROGRAM EMPHASES

There are times in the life of every organization or movement when, because of either their external or internal pressures, or both, that organization or movement needs to gather itself together, to take stock of where it is, where it is going and why. Just such an occasion was the National Conference for Girl Reserve Secretaries held December 29, 1939 to January 5, 1940. Even at that time the general world situation called for a scrutinizing of every aspect of our

work. Accordingly, program emphases of particular importance for Y.W.C.A. work with younger girls were set forth: Health and Recreation, Personal Relations, Problems of Social Concern, Work, the Arts, Religion. Events of the past year have reemphasized the significance of these aspects of living while focussing attention sharply on new ways of working on them.

Health and Recreation. Physical and mental health and adequate recreation are especially endangered today by limitation of community health and recreation facilities and by increased emotional tensions. Increase in the tempo of community and national life is reflected in the greater restlessness of younger girls. There is more interest in informal recreational activities than in long continued club projects of a more serious nature. Adult preoccupation with social activities for soldiers often leaves school age girls and boys with "no place to go" except to dances for older service men.

After-school and evening recreation activities for high school girls and boys in the Y.W.C.A. have therefore increased many times over. Such activities vary from small informal groups to dances of over 200 young people. In one community small groups of girls and boys use the Y.W.C.A. every afternoon as a place to talk and to dance after school. In another town large numbers of youth crowd the Y.W.C.A. for Saturday night dances. A co-ed committee carries a great deal of the responsibility for these dances and many adults who have helped to "hostess" them have gained a new idea of the responsibility of young people. Especially needed by young workers are these informal recreational activities. After-school work and first experiences at a full-time job make good-times in the evening essential.

Personal Relations. The more personal needs of school young people are easily lost sight of in times of national crisis. The way in which these needs are

met is of utmost importance to the future of the nation. The uncertainty and anxiety of the adults around them is quickly reflected in the insecurity of adolescents. The growing-up process has been so speeded up that junior high school girls are now needing co-ed parties and help on boy-girl relationships formerly planned primarily for senior high school girls. Parents, too, need more help in understanding the impact of the war on younger girls.

Young people need help in understanding human relationships and in experiencing relationships that extend from the intimate ones of personal and family life to the people of the entire world. Newcomers' parties have proven valuable in helping strangers in a new city find security in new friends and in helping old-timers to broaden their circles of acquaintance. A very specific opportunity to extend human relationships was provided this winter with the evacuation of many high school girls of Japanese descent to the relocation centers. From one center came word that "the gifts (from Girl Reserve clubs) came all the way from California to Rhode Island and our girls are so happy to know they have friends who think so much of them."

Problems of Social Concern. "Public affairs" are obviously "everyday affairs" for young people as new opportunities for community service are available on the one hand, and, on the other, the prejudices and problems of a nation at war find expression.

New community service activities include care of children in private homes and day nurseries. Numerous training courses to give girls needed information have been carried on, often in cooperation with other private youth-serving agencies, with schools or with the United States Employment Service. Girl Reserve Hospital Aides relieve overburdened nurses and other hospital employees by assisting in wards, in diet

kitchens and at reception desks.

Assisting with Blood Banks and registration of women have given younger girls opportunity to work along with adults on community service projects. During Women at War Week, Girl Reserves in one town sold \$39,000 worth of war stamps and bonds, far exceeding any other group of "women."

Young people need direct experience with community life and the everyday problems of democracy and of world reconstruction. Today more than ever they need to know that they can help to solve these problems. Numerous club and inter-club discussions have been held this winter on the question of prejudices and what to do about them.

Democracy and individual worth mean more than talk to an Inter-racial Club in one Y.W.C.A. This club grew out of a Know Your City trip to a Negro welfare center. The idea that democracy means doing *with* people — not *for* people, early took root. Club members now include girls and boys of Negro, Japanese, Italian, Spanish, as well as white American heritage. The club has worked actively on problems of discrimination and segregation.

An Institute on the Place of High School Youth in Post-war Reconstruction was initiated by the Girl Reserve club in a local high school. After an auditorium program planned by students, club advisers and faculty members, fifty boys and girls and teachers met after school for discussion with the speaker. Interest was unusually high and the project was still growing when last reported.

Work. Attitudes and decisions about work are not less but more perplexing to many girls today than they were two or three years ago. Scarcity of workers in many communities presents school girls with difficult choices between continued schooling and immediate employment, between full-time school and part-time school plus after-school jobs. In-

dividual and group counseling on work problems are increasingly needed. What job is suitable to one's abilities, what workers will be needed five years from now as well as today, whether or not to lie about one's age, what legislation affects young workers, how to spend newly-acquired pay checks, where to go for good times in the evening — these are an important part of new programs. Special groups are being organized to care for these needs of part-time or full-time younger workers who are not yet at home with older workers but whose special interests now are focussed on work rather than school.

The Arts. In a period of rising hate, the arts can help to keep open the channels of understanding. They are important, too, in maintaining health by providing release from tension and physical strain. Painting murals on their club room walls under the leadership of an accomplished Mexican artist was an exciting experience in creative expression, and in human relations as well. Group singing and the use of recorded music extend appreciations and, when songs and music are well chosen, have helped to relax tense nerves.

Religion. A growing girl's need for inner security, for something to hold fast to in a world in turmoil, is increasingly evident. Opportunity to evaluate experiences and to give expression to new insights help young people to formulate goals and purposes in living. Club and conference programs of speakers, and discussion on different religious faiths, contribute materially toward understanding and appreciation of individuals and groups different from one's own, and to better understanding of the place of religion in life. Worship services in Girl Reserve clubs are dealing today with the Christian implications in the Four Freedoms, World Citizenship, and similar concepts. Activities such as those listed in previous sections give girls essential opportunities to put Christian

principles into action in daily living. Indeed it is impossible to think of religion as a separate program emphasis, for it is basic to all personal living and action and therefore part and parcel of all program.

TOMORROW DEPENDS ON TODAY

Increased or decreased earnings, mounting war casualties, rising taxes, industrial expansion, movement of population, workers retrained — these can be measured and the story told in graphic and dramatic charts, pictures, and newspaper headlines. But what wars and periods of inflation mean to individual men and women, boys and girls, is not so easily measured nor so readily set down for others to see and to understand. Thus, it is not the fact that 50,000 new people moved into town during the summer that is important, but what that moving meant to the girls and boys in the families that came and to the young people who had been living in that town. It is not the fact of more jobs for young workers or of thousands of soldiers in a nearby camp, but what these mean to the different young people involved that determines the program of a group work agency. To be uprooted from a community in which one was known and had friends calls for many new adjustments in life.

It is all too true that the attitudes and behavior of tomorrow's adults will be the result of the leadership given to the youth of today. Too often the insecurity of club members is increased because they suspect their leaders are giving their best selves to first aid, air raid duties, nutrition classes, interceptor command, considering these of more value than their club leadership. More than ever today young people need adults who have a perspective about life, a zest for living and a sensitivity to the needs of others. Group leaders in the Y.W.C.A. are continually seeking better ways of work to help young people find solutions to such questions and problems as were presented at the beginning of this article.

GIRL SCOUTING HAS DEVELOPED A GOOD SENSE OF DIRECTION

EDNA D'ISSETELLE*

AFTER THE FIRST bewildering days of the war, when people stood awe-stricken in the face of the necessity to make drastic readjustments and to make them then and there, they began to take stock of themselves in an effort to shake off their confusion and go forward clear-headed and unafraid. Organizations did the same thing, and out of the first milling months of deep concern, natural mistakes, resolutions to do better, and a patient meeting of pressures, they got their bearings and determined their pace.

The Girl Scout organization did just that, beginning at a National Staff Conference whose first meeting — planned weeks in advance — was held, interestingly enough, on December 7, 1941. What the Girl Scout organization has been patiently striving to do since that day of disaster has been, not only to meet present demands that vie for attention, but to dig out the trends and time-tried truths that the past thirty years reveal so clearly and comfortably to those who will but seek them out.

In the Girl Scout organization, the stock-taking has been more than gratifying. It has given the organization reasons (not excuses) for going on at a time when one must have mighty good reasons for using time, money, and energy. What has made the reasons good is that the organization found not only that it was rendering an essential wartime service to girls, but also — and this was quite as significant — that it had developed over the years a sound sense of direction.

This sense of direction has been keeping the organization on the right track in reference to its ethical code, curriculum of activities, method of education, and cover-all policies. The task now will be to keep this sense of direction when facing the glare of wartime glamour that dazzles and lures and throws the signposts of the organization into shadow by comparison.

THE DEVELOPMENT OF A POINT OF VIEW

One of the most persistent tendencies that has been noticeable over the years in Girl Scouting has been a resistance to any notion that Girl Scouting is a cure-all for all the ills that can befall girls from 7 to 18, and the development of a sound appreciation of its place in the scheme of things. Proud as it has been at times of its accomplishments and services to girls, the organization has no illusions of self-sufficiency. It knows that it can reach the needs for which it is established only if it cooperates with and obtains the whole-hearted cooperation of other organizations making similar efforts for the development of youth. It is bending every effort at this time, when community patterns are beginning to shift and community ties are beginning to strengthen, to take a significant part in creating these patterns and strengthening these ties, so that its own services can be used appropriately and to the full, and so that the services of all agencies will not be wasted through overlapping or a false sense of competition. In fact, it has been quick to recognize that the extent to which private agencies can go rendering a significant service in the future will be determined

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by the extent to which they can clean house among themselves and get rid of red tape and duplication of effort. On the national level, a Bureau on Community Relations has just been created in the Girl Scout organization to undertake this very job of strengthening co-operative efforts between the Girl Scout organization and other agencies; on the local level, liaison persons are being appointed in some places for this purpose, and, in others, committees on community relations are being developed.

Another point of view in Girl Scouting to develop over the years has been to make no boast that its program is unique, because it knows that every one of its Girl Scout activities is an activity taken from life, that its ethical code reflects the codes of all denominations that teach the brotherhood of man, and that its method is based upon democratic principles to which this country is devoted. It makes no boast even of superiority, but has, instead, a humble faith that it can make a contribution that is significant and sound because it does touch life at every step and gives practice in those attitudes and methods of organization that are the best we know for bringing about personal freedom and group responsibility.

As the point of view developed, it was seen to function in several realms:

The Development of an Ethical Code

The first aspect of Girl Scouting to develop was the ethical code, for the code is the foundation upon which all the rest is built. This ethical code is written down in simple language that has meaning for young girls in what is called the Laws and the Promise. The words of this code have not changed through the years — the words of codes and creeds rarely do — but the meaning given to the words have changed — as the meaning of all codes and creeds change as people change.

The change has been in step with the

changes in our conception of humanity and our understanding of the meaning of the brotherhood of man. For example, the words of the fourth Law have always been: "A Girl Scout is a friend to all and a sister to every other Girl Scout." A wealth of new meaning has been pouring into this Law down through the last thirty years, till the Law is overflowing with a whole philosophy concerning tolerance and acceptance and understanding and compassion for all peoples of the earth, whether they be white or black, Jew or Gentile, Protestant or Catholic, Northerner or Southerner, American-born or foreign-born, Republican or Democrat, rich or poor. This Law is filled to the brim with the roots of all democratic action — that action which makes it possible for people from all walks of life to live, play, and act together because they see in each other's differences (the music of one, the mathematics of another, the shyness of another, the humor of another) gifts to society that give it infinite variety and the capacity to progress.

The second Law, too, has grown in meaning during the years: "A Girl Scout is loyal." The war-weary years have given it new meaning. Loyal to what? To Girl Scouting? Yes. To the girls' group? Yes. To one's parents? Yes. To all close things? Yes. But as the world grows smaller, and Guadalcanal, Rostov, and the Philippine Islands become neighbors of ours, the horizons have been pushing out for the keepers of this Law, and the Girl Scouts have learned to spread their loyalty to people, all people, wherever they find them. They have learned that "loyalty" is another word for "responsibility to others" — a lesson we hope they will learn soon enough to set up a decent and enduring peace.

Development of Church Cooperation

One of the great reasons for the sound development of the Girl Scout code of behavior has been its reflection of the

basic teachings of the church. The Girl Scout organization has always cooperated with the churches of all denominations in an effort to make every Girl Scout a devoted member of her own church. The genius in the Girl Scout ethical teachings, we feel, is that it can do this for all girls at their age level and within the framework of their church denominations, whatever they may be.

So successful has the Girl Scout organization been in doing this over the years that churches everywhere have cooperated wholeheartedly in promoting Girl Scouting for their girls, in providing meeting places, in finding leadership for Girl Scout troops, and in recognizing the values of an organization that strives to give practice in the teachings of the church.

So widespread has the development been in strengthening the ties between Girl Scouting and the churches that the Girl Scout Community Relations Bureau has just prepared special brochures that outline for the various church denominations the religious policies of the Girl Scout organization and the ways in which the churches and the Girl Scout organization can be of mutual benefit in their task — so serious and so compelling today — to give girls security and courage at a time when they are being deprived of both.

The Development of a Curriculum of Activities

The list of Girl Scout activities is a familiar one to the average layman, because Girl Scouting has become almost identified with many of them. There is camping, hiking, singing, sailing, dancing, writing, first aid, cooking, taking care of children and old people, sketching, home nursing, and many others. The story of the development of the Girl Scout curriculum is not to be found in its list of activities, however, because the list is long enough and broad enough to cover almost anything anyone could

think up to do with a group of girls. The significant thing about the curriculum and its development lies in how the activities are set up to do a given job.

The job to be done is twofold: (1) to train girls as individuals so that they will have gifts to offer to the world — “be prepared” to light a fire, name the stars, read a compass, sew a seam, care for a small child, sing a song, bandage an arm; and (2) to train girls to be effective members of society by teaching them how to offer these gifts for the benefit of others, at the right time, under the right circumstances, and with a maximum of service and satisfaction to the other members of society. This is a big job to ask of any program — any program that must do this job for little girls and big, for shy girls and bold, for weak girls and strong, for talented girls and untalented, for city-bred girls and country-bred. For this reason, work goes on continuously to revise the curriculum, to build it up here, tear it down there, and build again more wisely.

Over the years, this care and scrutiny and constant revision has resulted in a curriculum — always in the making — that is well adapted to the great numbers and kinds of girls to be served and well adapted to train girls to learn and to share what they learn. The tests that are applied to it constantly are many, among which are such questions as: is it suitable to the age of the child (ability, strength, willingness); is it a “real” activity that will prepare the child for life as she must live it; is it fun and satisfying, new and stimulating; does it also tie up with something that is familiar and comforting; has it elements of individual growth; has it elements of citizenship training in it?

The curriculum is never finished, never set, never rigid. It must move as the world moves or it will have no vitality to teach or re-create; it must be infinitely adaptable without becoming chaotic or confusing; it must be as real as life itself

without becoming drab or prosaic; and it must be a means to an important end, never an end in itself.

Development of the Group Method

One of the most exciting developments in Girl Scouting has been the development of its method. Long before the words "group work" were formulated upon the tongues of the educators, Girl Scouting was doing group work. Group work is a process of education whose goal is to train youth to be responsible citizens in a democracy, and whose method is to put young people in groups where they will carry on activities together, under the guidance of an adult leader, in such a way that they get practice in the ways of the democratic life.

All through the difficult first days when the group workers pondered over a definition of first principles of interpersonal relationships — which ones work in a democracy, which ones do not, which attitudes and techniques of the adult leader bring about good results, which ones do not — all through this initial period, Girl Scouting went calmly on doing group work.

It is natural, of course, that group work was being done somewhere before the profession began to develop, as professions always develop after practice, just as dictionaries are always written after language. The arresting thing to the Girl Scout organization is the knowledge that it had adopted this method of education long before it had been studied in the laboratories of the educators and found sound; that the organization had been justified in its belief in the need to teach the democratic way of life, and in its belief that an effective way to teach it is to put young people into groups where they can practice it and find it good; justified in its belief that the survival of democracy — the war now proves this — will depend upon our success in convincing young people that the democratic way of life works

and is everlastingly satisfying, and that this conviction will result only if one gives practice to young people in working together, in planning together, in sharing ideas and the fruits of those ideas, in cooperating, in accepting differences, and in harmonizing those differences all down the line.

To enhance the practice of democracy, Girl Scouting, from the very beginning, recommended the organization of its groups into small units called "patrols." In the patrol system the organization saw a basically sound idea which was that, if girls are to learn the ways of democracy, they must be heard; that in order to be heard, even down to the smallest voice, the group must be broken down into small enough units to give each little girl courage to talk in open meeting and to give each little girl an opportunity to present her gift, however tiny it might be, to improving the total situation.

Now that the method of teaching young people how to be citizens in a democracy through putting them in activity groups has become a recognized method of education, it is more exciting than ever before that this is the method of Girl Scouting. As fast as the professional group workers learn more about interrelationships of people and leadership techniques, so fast will Girl Scouting be able to adopt and incorporate this knowledge into the training of its group leadership and into the organization and administration of its girl-groups.

Development of the Organization

The Girl Scout organization has discovered the worth of the volunteer worker, and has proved that an organization serving over half a million girls can be effectively led, organized, and administered by men and women, 99 per cent (about 200,000) of whom are volunteer workers.

To make the volunteer worker effective has meant the establishment of high standards of selection, training, and su-

pervision for the country as a whole. These personnel standards are constantly examined and improved, with the result that a selection, training, and supervisory system has developed over the years that touches every one of the 200,000 volunteers working in various activities for Girl Scouting.

The Girl Scout organization has also developed a relationship that works better and better each year between the national organization and local Girl Scout agencies by standing firm on the sound principles of democracy that prescribe real representation of local interests at the national level, local autonomy in executing the local work, national guidance through the establishment of standards and far-reaching policies, interference (by interpretation) only when the welfare of girls is at stake, and training all down the line on a tremendous scale for every worker in the organization, both volunteer and professional.

At the local level, the organization pattern that developed has been the result of an increased understanding of the function of Girl Scouting and the function of local boards of directors (called local councils). Although the study and revision of the local set up has not been as dramatic as the development of the curriculum and the method, it has been as significant. The trend has been toward smaller working units, toward less responsibility delegated to more people, toward the use of more short-term special committees, toward rotating membership on board and committees, toward more vital representation of the leadership group for which the board works, and toward stronger affiliations with other social, educational, and religious agencies in the community. The most interesting development of local Girl Scout boards is that they have become executive groups as well as policy-making groups. They not only plan and evaluate the agency's work but for the most part carry it out.

COMPLETION OF THE CYCLE

The development of the ethical code, the curriculum of activities, the group method of education, and the administrative set up has not gone on piecemeal. The entire structure has always been there, because in Girl Scout practice, as in life itself, what is done cannot be separated from the way one does it or the motivating forces that lead one to do it.

Nevertheless, the focus of the organization has shifted from time to time. In the beginning, character-building was the major focus, and firm foundations were laid for accomplishing this end. As time went on, the very necessity to build and revise a curriculum of activities, brought the focus full upon the curriculum, until, in 1938, a sweeping revision was adopted that tore away most of the impediments in the former scheme to full, free development of character and citizenship. The final focus fell on the group method as a method for training girls, not only in the development of their own characters, but in the development of those relationships between people that will insure a decent and generous life for all men.

This cycle of development, I feel, is completing itself. As the war progresses, people are coming to see, through all the dreariness and dread, what is true and good and worth the striving. This clear vision brings into view everywhere the simple truths and the basic codes for living.

As a result, the Girl Scout organization is seeing more clearly than ever before the great opportunity and grave responsibility it has to help young girls to find a firm footing at a time when so much that formerly gave them security — possessions, personal progress, loved ones — is slipping from under their feet. This great task that faces the Girl Scout organization cannot be done adequately without the churches. The hope of the organization is that each, in its own way, can bring to girls today a new faith.

CAN SCOUTING MOTIVATE RELIGIOUS INTEREST AND ACTIVITY?

R. O. WYLAND*

THAT SCOUTING has been used to motivate participating citizenship in all kinds of community service, and especially in relieving distress in time of disaster, through earthquakes, cloudbursts, tornadoes, fires and explosions, and also in national war emergency service, is so generally recognized and commonly accepted as a natural outcome of Boy Scout training, it seems plausible that Scouting may also be used to motivate participation in the program of the Church and Synagogue.

With this thought in mind the Catholic Committee on Scouting has developed and made available for nation-wide use the "Ad Altare Dei" award. The award is designed to encourage a Catholic way of living and to recognize the advancement of the Scout in the religious program of the Church, as well as the Scout program of requirements. At first the tendency was to give the award for service at the Altar. Now the trend is to make the service as broad in its scope as the entire field of Catholic action. This requires essential knowledge of Catholic teaching, symbols, and ceremonies, and also living the life of a practical Catholic.

The idea of a special award is not new. There has been a long felt need in Catholic circles for some suitable recognition of meritorious religious service. Scout Chaplains have wanted some kind of a symbol or emblem that would aid in the development of Scouts in an utterly

Catholic manner and which would make it possible for them to carry out the program of the Church together.

The original idea of the Ad Altare Dei Cross was developed by the Scout Chaplain of the Archdiocese of Los Angeles, Reverend James Dolan. It was the first diocese to recognize the loyalty and fidelity of Scouts who were altar boys. The experience in the Archdiocese of Los Angeles and other Dioceses which followed the plan in its initial stages, gave the necessary impetus to obtain the approval of the Catholic Committee on Scouting and favorable action by the National Council of the Boy Scouts of America in permitting the Ad Altare Dei Cross to be worn on the Scout uniform.

The plan was adopted for national use in 1940, and since that time 3,127 Ad Altare Dei Crosses have been awarded.

The award is a bronze cross suspended from a ribbon in the papal and national colors under the bar pin which bears the inscription, "Ad Altare Dei." It is worn on the Scout uniform alongside the Star, Life, and Eagle badges. The award is made on the authority of the Bishop through the Diocesan Scout Chaplain.

The award is usually made at a formal ceremony to impress the Scout that the Church places high value on this recognition. It is customary for the Bishop of the Diocese to decorate the deserving Scout with the Ad Altare Dei Cross on Scout Anniversary Sunday in a Church convocation for the investiture of Scouts.

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Each Diocese develops its specific requirements, but the basic requirements are uniform in all the Dioceses, and they are progressive as the Scouts advance through Tenderfoot, Second Class, Star, Life, and Eagle ranks.

The Tenderfoot Scout learns to recite the "Our Father," "Hail Mary," "Glory be to the Father," and the Act of Contrition. He knows the approved method of going to Confession and of conferring Baptism in an emergency.

The Second Class Scout demonstrates that he is prepared to render "Spiritual First Aid," and in case of sudden sickness or serious injury to a Catholic boy, he would send for a Priest when he sends for a doctor. In the case of imminent death, he would perform an emergency baptism, and he would know how to prepare the room for the visit of the Priest and how to assist the Priest when he comes to give the Last Sacraments.

The First Class Scout has general knowledge of the Sacraments, their purpose, and the necessary preparation for their reception. He knows the essentials of the Mass and is able to explain the various parts.

First Class, Star, Life, and Eagle Scouts are eligible to receive the "Ad Altare Dei" award. Any First Class Scout of Catholic faith who has served at the Altar in any capacity for 250 hours may be awarded the Ad Altare Dei Cross. The Pastor certifies that the candidate for the award is worthy to receive the Cross by reason of punctuality, fitness, decorum at the Altar, and devotion.

Scouts of lower rank may receive credits towards the Ad Altare Dei Cross, but may not receive the award until they have obtained the rank of First Class Scout. Credit for service will be recorded as follows:

Low Mass1 Hour

High Mass and Solemn High

Mass2 Hours

Rosary and Benediction1 Hour

Stations of the Cross1 Hour

Holy Hour (or comparable service)2 Hours

The Jewish Committee on Scouting is now experimenting with the "Ner Tamid" award. "Ner Tamid" is Hebrew for "perpetual light." The Ner Tamid award is intended to help Boy Scouts to understand their Jewish religion and heritage, to live in accordance with their Jewish heritage, and to serve their community. In qualifying for the "Ner Tamid" award, the Scout is enabled to better fulfill the Twelfth Scout Law and thereby become a finer citizen of his community, city, state, and nation.

There has been some discussion among the members of the Protestant Committee on Scouting in regard to a similar award for Scouts of Protestant faith, and there is divided opinion as to the wisdom of offering a temporal award for religious motivation. There is unquestioned value in a program which is specific in content, which involves understanding of the objectives of religious education and practical service to the community, and there is value in having the Scout understand that the Church and the Boy Scout Movement recognize the importance of religious culture and practice.

There is also a great stimulus to the clergy and lay leaders in the Church to give active leadership to Church-centered Troops, when they realize that there is a spiritual purpose back of the general program and that Scouts growing up in the Parish-centered Troops can develop lifetime loyalties to the spiritual objectives and program of the Church.

The interest of the Hierarchy is evidenced in the appointment of Diocesan Scout Chaplains in 110 of the 121 Dioceses and Archdioceses of the Catholic

Church in America. Area Council Chaplains have been appointed in several hundred of the Councils to assist the Diocesan Chaplains in their work. Committees of Catholic laymen have been developed in many of the Dioceses to help mobilize manpower for Parish-centered Troops.

A number of vocations for the Priesthood have resulted. Four Troops in Germantown, Pennsylvania, have reported forty-two vocations over a period of twenty years. This year the Archdiocese of New Orleans reports six vocations, and a similar number of vocations were reported in the Archdiocese of San Francisco.

In fulfillment of the spiritual program

the Catholic Church has provided impressive ceremonials for the investiture of Scouts at the Altar, and Church ceremonials have been developed for the installation of Troop officers with emphasis upon the spiritual values. These Troops are Parish-centered, and the whole program is carried on under the watchful eye of the Pastor.

The Protestant Committee on Scouting has made known its basic policy to completely integrate the Troop program with the total program of the Church for Protestant youth. Leaders of the Church school and Troop leaders can be greatly helped in making effective this integration if a specific program of action were developed similar to the *Ad Altare Dei* award.

WARTIME DELINQUENCY AND THE CHURCH

JOHN SLAWSON*

WHAT IS DELINQUENCY

It is important to determine the meaning of delinquency as used popularly, for unless we do this, we cannot gauge the accuracy of the statements that are made regarding the upward trend in delinquency due to wartime conditions. It should be borne in mind that delinquency is simply a form of personality maladjustment. Its legal connotation is related to the fact that the specific act committed is anti-social. There are, of course, many cases of anti-social behavior not known as delinquent because

they do not come to the attention of the official authorities. The treatment that has to be accorded, therefore, has to relate itself not to the legal designation of delinquency but to the underlying difficulty. The question that should be asked, perhaps in preference to the usual query as to whether there has or has not been an increase in delinquency, is whether there has or has not been an increase in the maladjustment of children and adolescents due to the impact of the war.

Some of these maladjustments express themselves in behavior difficulties that are designated delinquent by the public because of the official connotation of the act committed and others become

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the concern of parents, teachers, clinical and voluntary preventive agencies. It is generally difficult to measure even official delinquency, not to speak of behavior maladjustment, due to the fact that so much depends on factors extraneous to the act of misbehavior, as such. Relative vigilance of police in different periods of time and in different cities, the degree to which parents are willing to resort to court procedures, the attitude of complainants, and the presence or absence of informal voluntary treatment or preventive facilities in the community that keep children out of the juvenile court are all important considerations. For when we speak of delinquency we generally refer to the official fact, the appearance in a children's court.

There are other general factors following the delinquent act that determine whether or not the child does appear in court. Different racial and religious groups in the same community may exert different influences on the incidence of court appearance. For instance, if one group, such as those of the Jewish faith, has many preventive social service facilities, relatively few children of that group will appear in court even though, in addition, there are many other inherent factors operative to reduce the rate of delinquency among them. However, in the Negro group, where there are few private voluntary preventive treatment facilities available, many more children will appear in the children's court than should, even though sociological and economic factors are operative in this instance in the production of this higher rate.

STATISTICS ON WARTIME DELINQUENCY

It will be recalled that England experienced a large rise in delinquency during the first twelve months of war as compared with the preceding twelve months. The rate of this rise for children under 14 years of age was about 41%. The United States Children's

Bureau gives a figure of 6% rise in 1941 over 1940 but up to this date no figures are available for 1942 as contrasted with 1941. In the State of New York, in war-affected counties (that is, counties that have either war industries or military establishments) the rise recorded by the State Department of Social Welfare is about 22% in 1942 over the average for the years 1938-1940. In New York City, the increase for 1942 as compared with 1941 is given as about 11%. In many of the Southern States where war industries and military establishments are prevalent, as well as in some of the New England States, the rise has been greater than in a city like New York, which is not primarily a war-affected community.

These statistics should be cautiously interpreted in the light of the influencing factors that we have detailed above. It is important to note that in this increase of the number of children who are considered delinquent officially, that is, those generally under 16 years of age and often including those up to 18, the largest increase was among girls — the rate of increase as compared with previous years is three times as much among girls as among boys. Also, as far as New York City is concerned, the war influence on the delinquency rate has not been, as might have been expected, larger in proportion among the Negro population than among the whites. This may not be true in other communities.

INFLUENCING FACTORS

What are some of the factors that appear to be resulting in this rise of official delinquency and the accompanying increase in maladjustment among children? There are general and specific influences that have a bearing on this increase.

Considering the former first, we note that war releases predatory impulses among children and particularly among adolescents, for during this period the lid appears to be off. There is an implied sanction for aggressive action and

since wars are fought and won by the matching of aggression with aggression, ruthlessness with ruthlessness, the culture of a nation tends to change from prohibition to permissiveness of violence.

It has to be remembered that when the adult world is engaged in work of destruction, children and adolescents will, in effect, engage in similar activity, even though it may be inappropriately directed. This may be brought about through example and through the opportunity that is being afforded for the expression of those primitive impulses that have been curbed from early infancy and eventually made dormant in the interest of orderly civilized living. Achievement of these modifications is accompanied by much sacrifice on the part of the child for he has been obliged to renounce immediate pleasure seeking for the benefits to be accrued from delayed expressions of such impulses and consequent greater satisfactions that are thus made possible in a civilized culture. When, however, the modifying influences of the adult world itself give sanction to that which was formerly prohibited, these buried urges come to the fore and the censor (conscience), always operating against pressure from within, becomes sufficiently weakened during such period to permit expression in the form of behavior designated as anti-social.

There are, of course, other effects of wartime conditions of a general nature that do not express themselves in delinquency but rather in fears and neurotic behavior. This is particularly true of those children and adolescents who, in times of peace, come to the attention of clinics and social service agencies. Fears and anxieties are not only called forth by such concrete factors as expectation of bombing but day-to-day occurrences and the various disturbances to which families are subjected in times of war, especially in the loss or absence of those that are near and dear to the child.

Another important general factor re-

lates to the increased tension of adolescents during the period of war resulting from dislocations and the accelerated tempo of life. These tensions require avenues of expression which can either take the form of constructive experience or destructive and predatory activities, depending on opportunity and direction. It should also be noted that the social maturation process is hastened during wartime, due to the fact that young people are being called upon to assume responsibilities at an earlier age than previously. This is amply illustrated by the employment situation which is rather unique in that there are more jobs than individuals — a great contrast to but two years ago when it was most difficult to place an older adolescent in any vocational pursuit. High wages have accompanied this condition, with the result that the new-found wealth has frequently been misused and been the cause of irresponsible action on the part of the adolescent who had been accustomed, until quite recently, to function on a very restricted budget.

There are many specific factors, of course, that contribute to family dislocations that have a bearing upon childhood maladjustments, some of which express themselves in delinquent behavior. Among these may be mentioned the absence of husbands and fathers from their homes — this may be due to a migratory situation in which the father has left for another community where war industry makes more lucrative jobs available or who may actually have joined the military service or merchant marine. Then there is the working mother. The increase in the number of women in war industry and even in civilian industry to replace men who have gone into military or war industry activities has been great.

The problem of the unsupervised child looms up as well as the problem of the psychologically insecure child who feels abandoned by virtue of the absence of either one or both parents from the

home. Even in a community as little affected by the war as New York City the "door key" child — that is, the child who returns from school to a deserted house utilizing the door key which he wears around his neck — is not an infrequent occurrence. In the war industry communities, such as we find in the South and in New England, the very large and rapid industrial development has resulted in a great influx of population without facilities for their care. Here all of the attributes of the boom town become operative, such as crowded living, congested housing, inadequate recreation, inadequate schooling, unassimilation of the stranger into the cultural milieu of the community and the distortion of the ratio between the male and female sexes, resulting in sex delinquency and problems around prostitution.

Among girls new anxieties arise which express themselves in disturbed behavior manifestations. Many of the adolescent girls fear that they may never have an opportunity for normal marriage and family life and therefore wish to live life while the opportunity is available. They begin to imitate their older sisters and attempt to prove themselves attractive to men in every way possible. They are dazzled by the uniform.

Among the Negro group, the younger generation, which has been disillusioned for a long time because of the discrimination practiced against their race, seizes the opportunity available during the war period for the expression of the aggressive spirit. Many avenues for the venting of pent-up resentments are discovered at this time. In addition, the particularization of Negro crimes in the daily press is not only a cause for resentment and confusion but even accentuates the whole problem of Negro delinquency.

The relaxation of cultural and moral patterns during war expresses itself in a number of ways. Parents no longer are as concerned with misbehavior of

their children as formerly and for that reason do not take the necessary steps until it is too late. It is noted that whereas there has been little increase in volume of work on the part of the preventive social service agencies, the large increase has come about in the corrective group, such as, the courts and institutions.

This is partly due to the fact that while formerly parents would tend to become concerned early in the development of a behavior difficulty, now other interests seem to predominate, with the result that steps are not taken until it is too late. These interests may either express themselves in voluntary participation in war activities or in the exploitation of the new economic opportunities that have recently been made available as the result of war industry. It has been noted by social workers who have been operating in "war-affected" communities that these new economic opportunities, superimposed upon vast unwholesome conditions and attitudes, are not only not improving living standards, but as a matter of fact, in many instances, contribute to further deterioration. Also, children tend to form the attitude that school is unimportant and insignificant considering the events that are occurring in the larger world.

It should be noted that some positive results of the effects of the war on some individuals have been observed. These have been noted by some of the social service agencies in examining the effect of the war on their clients. If, after many years of unemployment a husband and father does find a job, his status is considerably raised and the solidarity of the family unit enhanced. Also it has been noted that certain mothers, formerly disturbed and experiencing social isolation, after engaging in voluntary defense activities, are given a sense of adequacy resulting in a more wholesome attitude toward their children. Mothers who are overattentive to their

children frequently produce neurotic reactions in them. When such attention is diverted to war related activities and allied programs, beneficial results for the child whose problems stem from the inadequate parent-child relationship are obtained, at least temporarily. A compulsive, frightened youngster, who because of these traits has been maladjusted, suddenly finds himself at the head of an "army" engaged in conservation and salvage work. He thus gains recognition and derives great satisfaction for himself because of a feeling of self-worth — an important factor in his readjustment. Another boy who fears his own destructive impulses is made a messenger by an air raid warden, sent to collect papers and tin cans, does an excellent job, gains the status of "chief" and thus becomes more adequate through achieving a strong sense of accomplishment. However, these are but a few illustrations from a clinical experience and by no means, in even the slightest measure, compensate for the destructive effects on personality wrought by war. All of these positive results can be obtained in times of peace if we create the necessary conditions, and the war simply brings these needs into sharper focus.

TREATMENT AND PREVENTION

Communities in the United States are coping with this problem of child maladjustment and delinquency in various ways, depending upon resources and severity of the problems. There is, of course, the practical procedure of "day care," that is, nursery facilities for young children of working mothers — mothers engaged in war industry or substituting for men in civilian industry. This is a general program with which a number of bureaus in the Federal Government are concerned and is an activity which is occupying an important position in practically every "defense council" in the country. The United States Children's Bureau, the Office of Defense, Health and Welfare Services, and the Office of

Civilian Defense are concerned with various phases of this service.

Then we have the modification of the curriculum of the schools to make it conform more to current issues that have real meaning and significance to every child and adolescent, and the most important of these issues is the prosecution and winning of the war. In a number of high schools, the important "victory" courses have been introduced which tend to include concrete activities related to the war. These, however, have been introduced only in a very small measure into the curriculum of elementary schools and even in the high schools, girls have not been brought into these victory activities to the extent that boys have.

One of the most compelling needs that we have to meet with the adolescent is to give him and her an appropriate experience in the war effort on the home front. The adults know the meaning of this need, whether it be in a military, industrial, or volunteer civilian capacity. Adolescents and children, even in a greater measure, require an affiliation with war activity in order to give them the feeling that they are playing a role in the war effort.

Such constructive activities give our youngsters a feeling that this war is truly a war of *all* the people — themselves included. Since schools have not paid as much attention to the modification of the programs for girls as they have for boys, this kind of participating extra-curricular experience is most important for the girls because the 'teen-age girl problems, as has been indicated before, is even more serious than the 'teen-age boy problem.

Another very important facility necessary at this time is the expansion and intensification of personal counselling services. Depending upon the need, these may range from case work and psychiatric services, which are in the specifically technical area, to those that may be designated as "friendly advice" and

"practical guidance." The latter forms of counselling may be done effectively by those who have the gift of forming meaningful relationships with children and young people, which gift is not restricted necessarily to the psychiatrist, the case worker or the group worker, but is possessed to a great degree by many church workers, ministers, teachers and by others who exert a socializing and moral influence on youth.

Unfortunately, in some communities, due to unwise planning, these counselling services, which are usually of a voluntary nature supported by voluntary funds, have been decreased instead of increased because of the erroneous assumption that they are peace-time activities and that our energy and money should go into more specific war work.

No greater error can be made than to diminish such facilities during the time of war when doing this actually impairs civilian morale and weakens the home front — which is, as we all know, as important as the fighting front itself. Instead, these counselling services should be increased and greater volunteer participation obtained in their operation than ever before. The "big sisters" and "big brothers", who during times of peace have been helpful to children who require the guiding hand of a friendly and understanding adult, are needed now more than ever. Among church groups they can be found readily for we have learned, after many years of experience in working with children, that the most important element in the process of influencing children and adolescents is not the kind of skills that a person possesses, but simply the influence that the person himself exerts, by virtue of what that person is.

Organized recreation is a most important facility at this time. Unfortunately, here also there has been a reduction in a number of communities due to a curtailment of funds and departure of staff for war activities. More than ever

before do children and young people need to have the benefits of the group medium for a social experience, and churches can play a most significant role in this area by expanding their facilities, by throwing their doors open to community activities and by assisting in the training of volunteers to act as leaders of clubs and groups. The older adolescent youngster, both of whose parents are at the present time employed, may not need day care as his pre-school sibling does, but he does need to have an opportunity for social group experience more so now than ever before to compensate him for the loss of influences of those members of his family who are obliged to be away from their homes much of the time.

The most important influence in the preservation and development of healthy childhood and adolescence is the home. We have found from many years of experience with delinquent and maladjusted children, working backwards into the history of their early infancy, that rejecting parents produce hostile children who develop authority rebellion which expresses itself in anti-social behavior. Or these same parents may produce neurotic, withdrawn, introverted, broken down youngsters who may develop mental or emotional illness.

It was found in England that the evacuation of children from London into outlying regions was producing detrimental results because children separated from their parents found the shock greater than the experience of actual bombing while with their parents in the City of London. Consequently, as we now know, many of the children had to be returned soon after evacuation and the entire procedure became of doubtful value. We must concede that the parent-child relationship and the home influences which that relationship engenders constitute the most prominent factor in determining whether or not a child is to lead a happy and normal life or be-

come maladjusted, delinquent or even mentally ill.

In view of the fact that the home is being disturbed to the extent that it now is, unless we do something about this initial source of personality growth and stabilization, much of our remedial measures will be in vain. There needs to be a cultural reorientation of the values of home as a social experience, utilizing the home more than ever before as a recreational resource, thus reducing the necessity for youngsters to seek outlets outside. The home needs to give the child a feeling of security and a sense of peace and thus play the part of a counteracting agent to the disturbing and disorganizing influences about him.

THE ROLE OF THE CHURCH

We have already referred to the role of the church in counselling service, in the recruitment of the "big brother" and the "big sister" and in making available the much needed expansion in group recreational facilities for children, adolescents and young people. The responsibility of the church, however, extends far beyond these specific areas of service. Along with the home, the press, and the other important influences in the lives of children, it needs to play a significant role in effecting a reorientation of the social values engendered by war. The handling of the problems created by the emphasis that is being placed on aggression in a war culture and by the displacement of the higher values associated with moral action becomes the important responsibility of the church to which it needs to devote its utmost effort, skill, and thought even in a greater measure than in times of peace. The opportunity of the church has never been greater or more challenging than at the present time, for in this period of confusion and disillusionment there is manifested a much greater need than in pre-war days for a spiritual sustaining force. This tendency invariably accompanies periods of uncertainty and confusion.

It must be remembered that during the past three decades the family and society in general experienced great shocks resulting in disillusionments which have been incorporated into the attitudes of our adolescent youth. There was the depression that commenced in 1929 with its toll of family disorganization and individual maladjustment; and more recently, for a period of about a decade before our entry into the war, the betrayal by responsible governments of democratic ideals through appeasement of aggressive Nazism and Japanese and Italian fascism; and the betrayal by the leadership group of the best interests of the people and the countries they represented. Youths' ideals are very much affected by the behavior of their elders whether it be on a local, national or international level. Therefore, the spiritual and ethical forces in society have a great task in righting these wrongs and in diluting these disillusionments.

Since the essence of a democracy is free choice, to live under democratic discipline implies that one is always involved in a moral struggle in which the exercise of freedom must be accompanied by a feeling of personal responsibility. Because of the democratic way of life this personal responsibility becomes the most important governing force that we have, and it must come from within rather than from without, for the latter is the pattern of dictatorship as it is the only manner in which it can survive. This creation of an inner governing force is a responsibility of the parent, who becomes the conduct image incorporated by the child in his own personality and also of the church which plays an important role in the life of the child and adolescent.

In the excellent statement in one of the recent issues of RELIGIOUS EDUCATION, made by the Central Planning Committee of the Association, four elements of Judaeo-Christian tradition were listed, as follows:

- (a) Dignity or worth of man
- (b) Brotherhood of mankind or the mutuality of relationships of all peoples
- (c) The familial relationships for building a society
- (d) The creative aspects of human personality and relationships which help individuals to become more integrated and make the ends of life more inclusive.

If one were to state the four underlying elements in social work practice, one could make the same listing with the greatest conviction. In this vast problem that concerns all of us with regard to

the prevention and reduction of juvenile delinquency and childhood and adolescent maladjustment generally, social work and practical religion must join hands. The problem is too vast for social work alone or for the church alone. We need both the procedures and techniques developed by social work and the purposes implicit in the Judaeo-Christian tradition. As a matter of fact, the problem, to be coped with effectively, requires not only the church and social work but the cooperation of all the influences that constitute what we regard collectively as our social culture.

THE LORD'S SUPPER AS A RELIGIOUS SYMBOL

RALPH C. KAUFFMAN*

WHATEVER else the Lord's Supper may be, it is first and on the face of it a symbol. As a sacrament it may claim in addition the mysterious potency of effecting that which it symbolizes. As an ordinance it may claim some form of divine sanction. But for all, including the objective analyst, who would perhaps discount all of this, it remains a symbol, dignified by its tradition and hallowed with age.

It is therefore somewhat surprising that the extensive literature on the Lord's Supper has not produced more from the point of view of its inherent symbolism. We propose to take this sort of approach here. The intention is not iconoclastic; nor, on the other hand, do we assume that the persistence of the rite alone assures us of its perfection. Nevertheless, the fact that the

Lord's Supper has occupied a focal position in the Christian religion for more than nineteen centuries does raise the question whether this may not be credited in part to the nature of its symbolism and whether it may not possess symbolic qualities which, if abstracted, might well be applied more generally among our religious symbols.

A symbol, we should say to begin with, is any material object, act, or device which upon perception brings to mind more than its own natural significance. This is to say that, structurally, a symbol will always embody physical elements while, functionally, it must convey meaning. It may convey its meaning either by representation or by suggestion — a distinction that will be of some importance to us later on. In the case of representation, the definition of the symbol's meaning is precise and conventional. It is pre-determined by

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social usage. The suggestive symbol, on the other hand, is more or less arbitrary with regard to its referent. It signifies the presence of meaning and presents itself for interpretation. To the extent that meaning is here pre-determined, it is so, not by social usage, but by individual experience — by the galaxy of associations that the perceiving mind brings to the occasion. Also, in suggestion, these associations may be conceptual or affective; in the case of representation they can only be conceptual, since emotion does not submit to diagram or definition.

Now a religious symbol is not distinguished on the basis of its structure, as can be seen in the fact that words, objects, acts (rituals), pictures, numbers, and geometric figures have all had their place in religious tradition. A symbol is identified as religious by its function. It is one that carries religious meaning, that represents ideas and realities which are regarded as sacred in their own right, whatever this may comprise in the life of the particular individual.

Moreover, if a religious symbol is to go beyond a mere logical utility and operate in its most typical capacity it must possess an emotive quality. It must transmit in addition to its ideational content, the feeling element, the dynamic, so characteristic of religion in its most distinctive aspects. Feeling is the subjective essence, the psychological equivalent, of the spiritual. Since feeling, as we have already noted, does not admit of representation, it must be suggested. The religious symbol thus becomes distinguished from most other symbols by the extent to which it relies on suggestion for the transmission of its peculiar meaning content. Where logic measures the adequacy of its symbols by their capacity to represent, religion measures its symbols by their powers of suggestion. In the first case the important consideration is precision of definition; in the second, ability to arouse appropriate

emotions, to stimulate spirituality. Thus the symbol serves not only to signify the spiritual, but in some real sense also to convey it. In its suggestive capacity, the religious symbol is most uniquely defined as a sensory element having a suprasensory referent which it both signifies and in some sense transmits.

It is interesting to observe that in this suggestive capacity, symbolism partakes of a principle that, for the religious person at least, pervades the entire universe. It is what, in Catholic theology, has been referred to as the "Sacramental Principle." The essence of this principle is the fact that the spiritual cannot be apprehended or thought of apart from the physical; that the physical world or elements thereof in some way serve as the necessary vestiture and vehicle of the spiritual. Religious symbolism, from earliest primitive animism to the cultural object and ritual of today, finds its *raison d'être* in this principle. In theological literature the principle has received expression in such statements as the following: "Soul cannot ever be found naked without any body at all" (G. Murray); "The majesty of God hath in some sort suffered itself to be circumscribed to corporal limits. His supernatural and celestial sacraments bear signs of our terrestrial condition" (Montaigne); or, as a fourteenth-century writer has tersely put it, "Of God Himself can no man think."

Among non-theological writers, Elizabeth Barrett Browning pays tribute to the fact at hand when she poetically exclaims, "Earth's crammed with heaven, and every common bush afire with God." Similarly Pope in his simple remark, "Nature the body is, God the soul." Wherever physical elements convey a reality beyond their own we have the workings of the Sacramental Principle. It is perhaps safe to assume that for all of us looking at the Eismeer would be more than seeing water at a low temperature; looking at the Himalayas,

more than an immense protrusion of the earth's surface, and that even the common everyday sunset conveys something more than the impression of diffused rays of light.

The exact nature of the Sacramental Principle becomes perhaps still more apparent from its operation in the realm of the aesthetic, where also it plays an indispensable role. Poetry, art, music, all realize themselves in and through physical means, while yet straining to rise above the immediate significance of these sense elements. Art, as Coleridge defined it, is the subjection of matter to spirit. In the case of poetry, merely an aggregation and arrangement of words after all, there is the effort to say something more than can be said, to wring from the words, not simply a representation or description, but a suggestion of that which transcends description, of that which can only be felt. Or again, for art to qualify as such it cannot remain content with being simply a reproduction, a likeness, a "photograph" or stereotyped copy; it must present a mood, an emotion, as seen in its most obvious efforts in the case of surrealism. Similarly in the case of music. A Beethoven sonata, which without the Sacramental Principle could be little more than sounds, through this principle becomes conversant of things ethereal. The wit who defined a violin solo as, "The scraping of the hair from a horse's tail across the guts of a cat" gave us an impressive indication of what any phase of the Fine Arts might be when reduced to its physical components. It is with full justification, then, that Lotze, in the introduction to his *Microcosmus*, lays down the canon, "The true life of science consists in showing how absolutely universal is the extent, and at the same time how completely subordinate the significance of the meaning which mechanism has to fulfill in the structure of the world."

From what has been said it will be

seen that the principle on which religious symbolism rests and becomes meaningful is by no means confined to the various institutionalized symbols. There is an entire sacramental system resident in the Christian religion alone. The universe, the Sacraments, the person of Christ and that of man, the Church, the Bible, the Devil (as the incarnation of evil), the Hierarchy (in Catholicism) and the Ministry (in Protestantism), all have their symbolic aspects. "Preaching" as Phillips Brooks has well defined it, "is truth through personality." And that too is what that theologically significant concept of the Incarnation means. The familiar words defining it, "And the Word became flesh," mean just this, that one religious symbol was displaced by another — however more impressive and suggestive the latter as compared with the former. All and each of these, though not always Sacraments, are sacramental. They are "outward and visible signs of an inward and spiritual grace." In the acknowledgement of the personal Jesus as the incarnation of a spiritual and transcendent God, Christianity paid its first and supreme tribute to the inevitable necessity of mediating the spiritual by way of the physical; in the Lord's Supper, as in its other cultural acts and objects, subsequent Christianity has been doing so ever since.

In light of this distinctive importance of the suggestive function, the question that naturally confronts us in our evaluation of the Lord's Supper is, "What determines the suggestive value of a symbol? Upon what elements does effectiveness in this capacity rest?"

The first and foremost factor to be noted here is that the suggestive value of a symbol is determined not so much by the symbol itself as by the ideas and realities behind it. This of course does not tell us anything about the type of symbol most effectively related to the function at hand, but neither is this of direct

importance at this point. The fact is that if the things represented by a symbol are themselves of a spiritual nature, then the symbol will, by the well-known process of association, come to possess like qualities; if they are not, no amount of conditioning can make it so, whatever the type of symbol used. Given the right set of ideas properly associated with the symbol, spirituality may be suggested by symbols as diverse in nature as the word, on the one hand, and a dimensional object, on the other. The spiritual reality of God may be imparted to the worshiper through the words, "Heavenly Father", or through an anthropomorphic image. Or again, the same symbol may at one time or for one person suggest, and at another time or for another person, represent. The word "home" may convey a feeling-state or it may simply define the idea of a place. It is for this reason also, that it is difficult in actual practice to classify symbols as suggestive or representative, though in theory this distinction is of course both possible and of considerable importance.

That a symbol is dependent primarily upon the ideas and realities represented for its suggestive value follows from the fact that, strictly speaking, a symbol does not of itself generate feeling or spirituality, but only conveys it. By using institutionalized symbols in our worship services, we are doing so not because of any intrinsic powers of suggestion that they may possess, but for the purpose of bringing into the presence of the worshiper's mind those realities and concepts which do possess precisely such inherent powers. Herein lies the difference between an institutionalized symbol, such as the Lord's Supper or the Cross, and a natural symbol (symbolic reality), such as the man Jesus or the crucifixion event. Both may mean essentially the same in terms of religious ideas presented and both share in suggesting the essence of the spiritual.

The truth of the fact observed is evi-

dent not only in matters specifically religious, but wherever symbols are called upon to stimulate man's emotional being, to touch and revitalize the inner springs of man's attitudes and actions. "What's a flag? What's the love of country for which it stands?" asks the editor of the *New York Times* in a memorable Flag Day editorial, and then continues with these words, of special significance to us here:

"It is the small things remembered, the little corners of the land, the houses, the people that each one loves. We love our country because there was a little tree on a hill, and grass thereon, and a sweet valley below; because the hurdy-gurdy man came along on a sunny morning in a city street; because a beach or a farm or a lane or a house that might not seem much to others was once, for each of us, made magic. It is voices that are remembered only, no longer heard. It is parents, friends, the lazy chat of street and store and office, and the ease of mind that makes life tranquil. It is summer and winter, rain and sun and storm. These are flesh of our flesh, bone of our bone, blood of our blood, a lasting part of what we are, each of us and all of us together."¹

It is recollections such as these, deeply ingrained in the emotional texture of the individual, that give a symbol its dynamic quality; and a symbol can not be expected to rise any higher in this than the elements it represents. A symbol, we repeat, must represent before it can suggest and it is to its representational phase that we look first in explaining effectiveness or lack of effectiveness in the suggestive phase. In so far as the Lord's Supper has displayed a religious efficacy beyond that of other symbols, it is safe to assume that this is in no small measure due to the richly suggestive nature of the person, the events,

¹Editorial, "This Land and Flag", *The New York Times*, June 14, 1940.

and the concepts associated with it.

Still, the thing that interests us most in any comparative analysis of symbols is the symbolic object itself. The ideas behind a symbol, we feel, admit of considerable adjustment in the educational process presupposed in any case. But what about the symbol itself? Is there a difference in merit among types here? The writer believes that there is and that this holds true not only with respect to the suggestive function, but in other respects as well.

To stay within the limits of this discussion, while yet availing ourselves of the benefits of some classification, I would like to propose a three-fold distinction among symbols which, despite its elementary nature, promises to be helpful. The criterion of this classification rests with the manner in which an object or act assumes its symbolic function — the pertinent observation being that some symbols are wholly reliant upon a conditioning process for their function, others not at all, while still others lie in between and are characterized by what is called similarity.

The first type, which we shall refer to as the Representative-by-Conditioning the case of word-symbols and in gestures Symbol, is most amply illustrated in our signals. The alphabetically-constructed word "tree", for example, brings to mind the object which, through experience, we have come to link with this stimulus. But apart from this experience — this association process — there is nothing in the word itself, spoken or written, that would serve to indicate its referent. There are occasional words, to be sure, which bear some semblance to their referent (onomatopoeia). But these are the exception rather than the rule and will be given consideration under their respective type of symbol. Signals or gestures, such as those employed by the Boy Scouts or by the deaf and dumb are of the present type, since they do not as a rule pro-

pose to be in themselves descriptive. Numbers and geometric figures might also be listed here, except that they are not usually used in the capacity of symbols. Their normal function is that of signs, having no meaning beyond that of their natural significance, which is, strictly speaking, not meaning at all. Their significance is of much the same nature as that extant in the relationship of smoke to fire, of clouds to rain — it is a natural relationship, inherent in the nature of the thing itself. Of course, whenever they do come to convey something more than this, they may usually be classified as symbols of this type. The number "666", highly significant to some people, is meaningless apart from a conditioning process.

Directly in contrast with this first type is the Spontaneously Representative Symbol, which represents with diagrammatic accuracy. General illustrations of this type are found in pictures and in models, replicas, statues, and images; also in more or less completely enacting gestures, such as those involved in mimicry and in drama. But whether by diagram, by object, or by action, a symbol of this type will reproduce the characteristic features of its referent so fully as to render the relationship obvious. Provided the object referred to is within the range of one's experience and recollection, this symbol draws simply upon our native ability to perceive correspondence for the exercise of its function.

The third type is the Representative-by-Similarity Symbol. Most symbols called emblems are of this type. Illustrative are the thistle (emblematic of Scotland) the turkey (emblematic of Thanksgiving Day), the crown (emblematic of royalty), and the dove (emblematic of peace). All onomatopoeia belongs here, as for example the oral words, "buzz", "murmur", "bang", "slick", and "hiss". Geometric figures sometimes serve as symbols of this type, as when eternity is represented by a cir-

cle, honesty by a square, and the Trinity by a triangle. In each case there exists between symbol and referent the element of similarity. Representation by similarity means that this representation is in part conditioned and in part spontaneous. Yet, in effect, as we shall see, this amounts to much more than a mere compromise between the two foregoing types. It constitutes a type in itself.

Of the two phases that this type of symbol incorporates, the conditioned and the spontaneous, it is the former that is basic. While the symbol may in one or more respects be characteristic of its referent, this correspondence is not so great as to become apparent without a conditioning process, linking the symbol with its total referent. This is what is meant by "similarity." If the correspondence were so complete as to enable an immediate perception of the relationship, it would no longer be similarity, but reproduction or, what we have called, spontaneous representation, no matter how poorly done. One must know something about Scotland in order to recognize the thistle as one of its characteristic aspects; one must have an acquaintance with bees to perceive the relationship between them and the spoken word, "buzz".

But given this preliminary experience, the spontaneously representative elements come to the fore and serve a highly useful purpose. They bestow upon this Representative-by-Similarity Symbol a natural fitness. They tie the symbol to its referent in a way that gives permanency and universality of meaning, while still not precluding the expansibility of its meaning. And they tend to prevent a predominance of either concept or image, serving, in fact, to link one with the other.

We have then these three types of symbols: the Representative-by-Conditioning, the Spontaneously Representative and the Representative-by-Similarity. Though the final function of all three

when employed as religious symbols is to suggest, we have used the word "representative" in referring to them because, as already observed, a symbol must represent before it can suggest and it is in this representational phase that the differences noted by the classification occur. Once a symbol represents, it becomes suggestive in any case by virtue of the feeling element characterizing the things represented.

As the reader will already have discerned, the Lord's Supper is a Representative-by-Similarity Symbol. Most great Christian Symbols are of this type — notably also Baptism and the Cross — a fact which may be of some significance in itself. In the Lord's Supper the central Elements, the bread and the wine, obviously bear similarity to their respective referents, the body and the blood. As a complex symbol this rite of course involves other symbolic features, most of which are, however, of this same type. The act of partaking of the Elements may suggest to some an assimilation of the qualities represented, and the ritual used in some services of breaking the bread and pouring the wine would, in like fashion, denote "the body that was broken" and "the blood that was shed." In addition, depending upon the form of service, there is the special music, the minister or priest and his garb, the Communion table, the Communion fellowship, the liturgy, and the incense of the altar. It is significant to note that it is not one of our senses only, as in the word-symbol, that is called into service here but, when celebrated in its most complete form at least, all of our senses — sight, touch, taste, hearing, smell, and kinesthesia. Inasmuch as worship is, according to the Sacramental Principle, inspired through our senses, this fact is of some importance.

Does the Representative-by-Similarity Symbol then hold any advantages over the other two types as a religious symbol? It would seem yes — on a number

of points. Each of these deserves to be elaborated, but space will permit us only a brief consideration of them.

There is, for one thing, a natural appropriateness about this type of symbol. The factor of similarity, through its spontaneously representative elements, constitutes a natural tie between symbol and referent. The Symbol of the Cross, for example, by the fact that it spontaneously represents one central element (the cross) of the total referent (the crucifixion event and its implications) becomes inherently and fittingly linked with this referent. This fixes the central theme of the symbol and makes for consistency and stability of meaning which, in turn, permits the symbol to acquire a tradition. This is a matter of considerable importance. Tradition carries with it what Prof. J. B. Pratt has called "the sense of social confirmation", a force coming from the authority of the past and of such significance that it is unlikely that any ritual or symbol can ever attain its full effect until it has reached a considerable age. Many leaders of the Church of England have opposed every slight change even in the wording of their ritual in recognition of this fact. In the case of symbols which depend solely on conditioned representation, this loss of contact with the past is quite possible. It occurs frequently in the case of word-symbols. The English word, "let", which at one time meant to hinder, today means almost the exact opposite. Words change in meaning as they move from context to context. That is one reason why the great *Oxford Dictionary* dates examples of definitions. Of course dictionaries can always be provided to hold a symbol to a more or less consistent meaning. But there is not the same spontaneity here as in the case of the Representative-by-Similarity Symbol where this meaning is in a measure self-directed; nor the same assurance, since dictionaries, in the final analysis, comply with social usage.

A second element of superiority is brought about by the fact that the Representative-by-Similarity Symbol involves suggestion not only as its final function, but also as a means of representation or, more accurately stated, instead of representation. While it is true that the spontaneously representative elements entering into the factor of similarity give fixity to the central theme of the symbol, they however constitute only a part of the entire symbolic process and determine only a part of the total referent. The remaining part tends to be reinstated by suggestion. The Cross, to use our former illustration, constitutes one element in the total situation which, by suggestion, restores the other related elements. This type of symbol will therefore not be as dictatorial in its meaning as are the alternative types, which rely on precise conceptual or diagrammatic representation. Instead of the absolutely definitive nature of the word-symbol or the "cut and dried" impression of the image or portrait, a part of the definition is here left to the perceiving mind. There is required an interpretation, a "filling in" process, which makes the symbol more interesting and challenging to the mind. The elements of spontaneous representation given here do not purport to be in themselves complete and adequate but serve rather as an impetus, a suggestion, to further thought in the direction indicated by them. In representation the symbol, as it were, acts upon the mind; in suggestion, the mind acts upon the symbol.

Thus the Similarity Symbol offers a freer passage and a wider range of interpretation to the many levels of intellect and types of soul that make use of this approach to the Wholly Other. It speaks alike to rich and poor, young and old, cultured and uncultured — to each in his own language and according to his needs. It can at once be so profound as to engage the mighty soul of an Aquinas and yet so simple as to meet on its own

level the most humble and ignorant of worshippers.

All this has a very definite bearing on the suggestive value of the symbol. Since the worshipper is here permitted to associate with it those imaginative and conceptual elements which are of greatest significance to him and since it is upon these elements that the suggestive force of a symbol rests, the benefits are obvious. Nothing destroys the spirit of worship as readily as the critical response. Where the symbol dictates to the mind, it is possible for the mind to rebel. Doubt and disbelief disperse the reality sense, the very heart beat of religion and worship, by undermining symbolic suggestion, its basic condition. Suggestion, whether exercised by a symbol, by a person upon himself, or by one person upon another, is always a matter of eliciting an *uncritical* response and will occur to the extent that this uncritical response is made possible.

Since the primary concern of worship is not with the contribution of new knowledge, but with lending dynamic and reality to the old, the place of the Similarity Symbol in this area would appear unchallenged. Some have seriously proposed that drama — portions of the Passion Play, for example — be substituted for the Lord's Supper. The symbolism of drama is, however, of the Spontaneously Representative kind and as such is more suitable for instruction or for entertainment than for worship. The sermon and the liturgy, resting on the Representative-by-Conditioning Symbol, are also too dictatorial and dogmatic to serve most effectively in this capacity. The dogma, which is an intellectual presentation enshrined in a fact, or identified with a fact, is not to be taken as containing more or less than it expresses. It offers itself for legal decision and therefore excludes the indefinite reference to value which the Similarity Symbol serves to suggest. It is, in other words, one case of the mistaken attempt

we are forever making of marking off a bit of an everchanging world and clothing it in the garment of constancy.

As a final point, we would say that a Similarity Symbol can be quite as effective in promoting the religious reality sense as is the Spontaneously Representative Symbol while still not having the same tendencies toward perversion. We have in mind here especially the tendency toward idolatry which appears when representation is too complete. In terms of symbolism, idolatry is a matter of confusing the symbol with its referent, of identifying symbol and reality. Images and pictures carry within themselves this danger. Even the drama as a means of worship might easily lead to a condition of naivety in religion, such as existed in the Middle Ages, when the distinction between fact and fiction was greatly neglected.

Now the bane of idolatry is not that it is irreligious; on the contrary, it may be an intensely religious matter. It represents man's attempt to make real to himself the spiritual forces to which he is supremely devoted, and, indeed, it has the advantage of being generally more successful in creating this vital reality sense than the word-symbol with its abstractions. Idolatry falls by its inevitable accompaniments. It is intellectually limiting. It is a case of confusing the road-map with the road and making one's spiritual and intellectual excursions in this artificial and confined area. Of even greater significance is the fact that idolatry tends toward an externality in religion. Even as the Representative-by-Conditioning Symbol, with its predominance of concept over image, tends logically toward an intellectual mysticism and an extreme subjectivism in religion, so the Spontaneously Representative Symbol, with its predominance of image over idea, tends logically toward an overemphasis of the external aspects of religion. As the external and visible as-

pects of the symbol are brought into prominence, a similar occurrence takes place with respect to the God-concept and its associated beliefs and practices. Where an image is idolized or deified, worship will tend to work itself out in an equally superficial and externalized ethic. Being good will give way to doing good. Doing good is more observable than being good. It is also easier, which gives this type of religion a peculiar fascination. In accordance with this general externality, it also follows that doing good will consist not so much in the performance of humanitarian deeds as in the more ostentatious acts of oblation. Even as worship is rendered more immediate through idolatry, so serving the deity is made more direct. This form of religious service of course throws the doors open to various magical elements and ritualistic practices. If doing good is the important thing, then the way in which it is done is important too, and there emerges an intricate system of regulations with respect to the special performance of the rite — both with respect to how it is to be done and by whom. The priestly caste comes into being to ensure its proper execution and utmost efficacy. So, in logical sequence, there evolves from the Spontaneously Representative Symbol the religion of ceremony, reminding us again that the command, "Thou shalt not make for thyself any graven images" deserves our continued respect.

The advantage of the Suggestive-by-Similarity Symbol in this connection can then be summarily stated thus: It supplies a fortunate and necessary compromise between the extremes of the Representative-by-Conditioning Symbol, on the one hand, and the Spontaneously Representative, on the other. The one, stressing concept, gains in intellectual ex-

pansiveness but at the expense of the reality sense; the other, stressing image, promotes the reality sense but with it also a naive anthropomorphism. This divergency is in a relative degree that existing between Catholicism and Protestantism. Catholicism with its extensive imagery has relied on spontaneous representation, while Protestantism with its emphasis on the Scriptures and the sermon has developed in the direction of conditioned representation. In so doing the Catholic Church has achieved a religious warmth and reality feeling that Protestantism might well covet; but with this there has also come a constriction of thought that has proven itself very limiting to the rational mind.

This divergency has also its subjective counterpart where, in the minds of many individuals, the contrast becomes a conflict. From studies made by Leuba, Coe and others it appears that it is not uncommon for the devout mind to oscillate between two separate and distinct God-concepts — the one infinitely expansive, but abstract and unreal; the other affording the benefits of fellowship and communion, but intellectually unsatisfactory. As over-against this dualism, the Representative-by-Similarity Symbol exists to suggest that God is not to be identified with either concept or image, but that His reality lies beyond — beyond the symbol and beyond its particular elements.

These observations suggest the conclusion that the prominence of the Lord's Supper among Christian rites and symbols is not to be accounted for simply by the special authoritarian support that it receives from the Scriptures, nor even by its special meaning-content, but that it also represents a type of symbolism that is in itself superior.

"WE HOLD THESE TRUTHS . . ."

J. ELLIOT ROSS, C.S.P.*

FACED with an all-out war, every American — and, indeed, every lover of freedom anywhere who wishes to understand what all the fighting is about, should re-read and ponder the immortal Declaration of Independence. For that document not only eloquently affirms our political independence from Great Britain, but it states very clearly the fundamental religious principles underlying human freedom everywhere, principles that must be thoroughly understood and loyally upheld if freedom is to be preserved. Unless the profound wisdom of the Declaration of Independence be better applied in the future than it has been in the immediate past, military victory now will be futile.

All the fighting is, in last analysis, about the question whether, as asserted by the Declaration of Independence, the Creator has given men certain political rights or they are wholly dependent upon the state. It is a struggle to the death between the Judaeo-Christian emphasis on the dignity of the individual as the child of an omnipotent Father and a neo-pagan concept of an omnipotent state independent of any moral law established by "nature and nature's God."

The acute danger to which our freedom is today subjected arose, ultimately, from a disloyalty to the religious principles of the Declaration of Independence. In separating church from state, the state became not only a-religious, but, in some cases, irreligious. Even in those European countries where church and state were still united, officials and teach-

ers in state schools and universities, under the plea of academic freedom, were often allowed to teach doctrines undermining religion, but they were not allowed to undergird religion. The men who fought the American Revolution, won our independence, and established a great nation giving freedom to its citizens, solemnly declared that these political rights rested on certain religious truths. But despite a lip service every Fourth of July to this Declaration, many of our citizens did not understand the intimate connection between freedom and religion. They thought that generation after generation could be brought up without religion, and yet our political rights be maintained unimpaired.

There is an old proverb that experience is the best teacher, but that the tuition fees are high. The cost of learning by experience that when men in sufficient numbers discard the belief in God who has given inalienable rights of life, liberty, and the pursuit of happiness to each human being, there will inevitably arise a tyrant disregarding those rights, has come extremely high. But thanks to Hitler we seem to be learning the lesson.

Recently one of the ablest and most popular of the columnists, Walter Lippman, has strongly expressed the conviction that after winning the war one of our gravest peace time tasks will be to devise some way of teaching morals through our public schools, and morals depend upon religion. "All the great educators," he wrote, "beginning with Plato and Aristotle, have insisted that training in the art of distinguishing good and evil must precede the making of

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practical judgments in human affairs. . . This century, we have been told, will belong to the common man. We may be certain, I believe, that it will belong to tyrants, demagogues, and mediocrities if the schools do not restore to the common man the heritage of his culture. For men cannot remain free if they are not educated in the things which have caused men to conceive freedom and to cherish it and to enhance it."¹

The heritage of western man's culture certainly includes religion, and a superficial judgment might hastily conclude that our schools cannot help in restoring religion without giving up those two essentials of the American system, freedom of religion and separation of church and state — that is, without establishing one particular religion. But that would be a very superficial judgment. The problem could be solved in that way, but the fact of the Declaration of Independence laying down certain religious principles and yet signed by men belonging to different churches would seem to indicate that there must be another solution.

The man who wrote the Declaration of Independence, Thomas Jefferson, was as ardent an advocate of religious freedom and separation of church and state as we have ever had, and the other signers were not far behind. Indeed, it was largely the signers of the Declara-

tion of Independence who were later responsible for writing freedom of religion and separation of church and state into the Bill of Rights of the Constitution.

But at the same time, they indicated very clearly in the Declaration of Independence that the right to political freedom, for which they were pledging their lives, their fortunes, and their sacred honor, depended upon religion. In a few years the French Revolution was to be an example of how disastrous is the attempt of men to base their political rights on any foundation other than God. They overthrew the Bourbons, but in a few years they were under the Hitler of their day, Napoleon Bonaparte.

And what were the religious truths the signers of the Declaration of Independence held to be self-evident and the basis of their political rights? They were truths of what is called "natural theology," as distinguished from "revelation," that is, what men can know about God by reason alone apart from supernatural Revelation. The Declaration of Independence unequivocally appealed to "the laws of nature and of nature's God." Its authors had no doubt that there was a God, that He was the Creator of the universe and of all men, and that there were laws of moral right and wrong.

The men who signed this Declaration differed in their churchly affiliation from highly centralized ritualistic Catholicism to very plain decentralized Congregationalism, but they could unite on the truths of natural theology.

There is no Church that stands more emphatically for revealed religion than does the Catholic Church. And yet Catholics in their own colleges, where they are perfectly free to teach revealed religion, nevertheless have courses in ethics and in natural theology, that is, morals and doctrine in the light of rea-

1. Nearly a hundred years previously, in his highly thought of "Commentaries on the Constitution of the United States", Justice Story had more hesitantly expressed a doubt as to whether a free government like ours could continue if it did not find some way of inculcating religion in the people, but we went on to try the experiment. "It yet remains a problem to be solved in human affairs," he wrote, "whether any free government can be permanent, where the public worship of God, and the support of religion, constitute no part of the policy of duty of the state in any assignable shape. The future experience of Christendom, and chiefly of the American states, must settle this problem, as yet new in the history of the world." (Par. 1875)

son prescinding from Revelation. Non-Catholics who take these courses in a Catholic college are not thereby studying Catholicism. They are studying the fundamental natural religion that should be common to all reasonable men, and that is the only sure foundation of American freedom.

Catholics, it is true, do not exclude from their colleges the teaching of revealed religion. They go to considerable sacrifice to have separate schools and colleges just so they can teach their concept of revealed religion. For themselves they would never be satisfied with anything less than revealed religion. But at the same time they realize that half a loaf is better than no bread at all, and that the teaching of "natural theology" is far better than a complete ignoring of religion.

Of course, Hitler, or Mussolini, or Hirohito would not subscribe to the natural theology underlying the Declaration of Independence. They do not believe that all men are created equal and endowed by their Creator with certain inalienable rights, good even against the most powerful sovereign and state. And because they do not believe these fundamental religious truths, they override the most sacred rights of their subjects. Since, in the opinion of these dictators, there are "no laws of nature and of nature's God" distinguishing between moral right and wrong independently of their whim, they feel free to do whatever they have power to do. Because they can execute a thousand hostages, or treacherously attack Pearl Harbor, or stab France in the back, they do so without scruple. Such conduct follows logically from their denial of the principles of natural theology underlying the Declaration of Independence.

Before we rear an American Hitler among those we have brought up in ignorance, if not in denial, of the natural theology and ethics of the Declaration

of Independence, we should set ourselves to work in earnest devising some way of overcoming this defect in our present state schools.

As Professor F. Ernest Johnson, of Teachers College, Columbia University, wrote in his book, *The Church and Society* (1935, page 125): "Virtually all the religious community would be glad to have some religious teaching in the schools if sectarian controversy could be avoided. Deep in their hearts Protestants do not like secularism in education any better than Catholics do. Experience has taught its lesson. No other way has been found to develop religious concern and loyalty than through education, and the church school, and even 'week-day religious education,' have proved to be pitifully inadequate. I am not prepared to propose a remedy, but I am ready to say that it is a badge of mutual ineptitude that Protestants, Catholics and Jews should have found no way to combat the common foe, anti-social secularism, except to remove from our most influential institution for character building the resources for spiritual living that we hold in common."

Of course, the mere teaching of natural theology and ethics in the state schools is not enough by itself to insure loyalty to the religious principles underlying the Declaration of Independence. Hitler and Mussolini grew up as at least nominal Catholics and presumably had some religious instruction. Many a thief can glibly recite the Commandment, "Thou shalt not steal." The intellect and the will are separate faculties. One may know perfectly what is right, and yet do what is wrong.

But granting all this, nevertheless the educational system is one of the most important influences we have for character development, and it should not deliberately exclude all religion on the ground that such exclusion is necessary for the separation of church and state.

For the Declaration of Independence itself clearly affirms certain religious truths and asserts that these truths are a necessary basis of our political freedom. If a knowledge of religious truths does not guarantee living according to them, certainly ignorance of these truths offers much less assurance of right living.

Indeed, to remove all religious teaching from the state schools attended by the majority of the people is not to combat secularism, but to yield one of the most important citadels. What the consequences will be, unless we can regain that citadel, the Nazis and the Fascists have recently and vividly shown us. Such recapture is a more difficult job than converting automobile factories into plants to build airplanes, but it should not be beyond the ability of the American people.

As a matter of fact, the Declaration of Independence has all these years contained a clear hint of a possible solution of our educational problem, but it went unheeded. For if the Signers of the Declaration of Independence, belonging to many different Churches based on different beliefs regarding Revelation, could unite on certain fundamental truths of natural theology, why cannot their descendants unite in teaching these same truths in their state schools? They would not be teaching revealed religion according to their respective concepts, but they would be teaching enough truths of natural religion to furnish a firm basis for the political truths enunciated in the Declaration of Independence. Without a belief in those truths of natural theology, the whole superstructure of political doctrine collapses, and logically there arises the Nazi concept of the citizen and the state.

The Declaration of Independence is not a textbook in ethics and natural theology. That was not its purpose. But the fact that it taught certain fundamental truths of ethics and natural the-

ology shows that there is no conflict between the political doctrine of the Declaration and the teaching of natural theology and ethics in the schools of the nation established as a result of the Declaration. Why should there not be courses and textbooks in the public schools elaborating the "laws of nature" mentioned in the Declaration? If the founders of the nation were convinced that the only solid foundation for their claim to freedom rested on God who created men equal and endowed them with certain inalienable rights valid against any sovereign, George IV, or Hitler, or Mussolini, or Napoleon, or Augustus Caesar, why should not these truths of ethics and natural theology be taught in state schools?

If we scrupulously avoid teaching these fundamentals of ethics and natural theology contained in the Declaration of Independence, then, instead of safeguarding religious and political freedom, we are really undermining the basis on which they rest. The enemies of the basic religious truths underlying the Declaration of Independence are the most dangerous fifth columnists in the country, most dangerous, perhaps, when they cloak their enmity in devotion to freedom of religion. The truest followers of the Signers and patriots who fought the American Revolution are those who are trying to instill in the rising generation a knowledge of and loyalty to the religious principles on which the Declaration of Independence is based.

To do this, and at the same time be true to the principles of separation of church and state and religious freedom, may admittedly be a difficult task. But the attempt to follow the example of the Signers in distinguishing between natural and revealed theology, and to teach ethics and natural theology in our state schools, is worth considering. There are already in existence organizations that would seem especially fitted for the

task of preparing textbooks and courses in ethics and natural theology on the different academic planes, and conducting pioneer experiments.

There is, for instance, the School of Religion at the State University of Iowa, with Catholic, Jewish and Protestant representatives. Surely these representatives could write or edit such a text and outline a course in a way that would teach the fundamental truths of natural theology necessary for the preservation of freedom, and yet be satisfactory to Protestants, Jews, and Catholics. It must be remembered that we do not have absolute unanimity in many other fields, and still we do not exclude them from the scope of our state schools. There are points of difference between philosophers, biologists, geologists, even between mathematicians, and there will be differences between natural theologians.

Just as we do not restrict teaching on profane subjects to those questions, if there be any, on which there is complete agreement, so we ought not to await complete agreement on all questions of natural theology before teaching it in our state schools. The agreement of the Signers of the Declaration of Independence on some of the most important doctrines shows that a substantial agreement is possible. Reason can find the truth in the field of natural theology as well as it can find it in history or in sociology.

Certainly if the School of Religion for fifteen years has been able to have representatives of Protestants, Jews, and Catholics to teach their respective convictions of supernatural religion in a state university with satisfaction to the different groups and without undue criticism from the ever watchful guardians of religious freedom and separation of church and state, the same School of Religion ought to be able to devise a way of performing the easier task of teaching natural theology and ethics.

The fact that this "Iowa Way" has not had wider imitation shows how few have grasped the point of the Declaration of Independence that the freedom it enunciated depends upon the truths of natural theology and upon the citizens generally believing these truths. For when men lose their belief in a Creator who has given them certain inalienable rights, then it will not be long before they lose the exercise of these rights.

Then, in addition to the School of Religion, a constituent part of the State University of Iowa, there is the Religious Education Association, a non-sectarian organization whose object is to promote religious education. It would seem an easy thing for the R.E.A. to enlist some Catholic, Protestant, and Jewish members in preparing suitable texts and courses for teaching natural theology and ethics. If living in the same city, they could prepare the matter together; if in different cities, they could send to each member on the committee what had been prepared, so that the final text would meet the approval of Jews, Protestants, and Catholics. Of course, absolute satisfaction is not to be expected. There would always be some critics, just as there are regarding a textbook in American history, or what not.

Then there is the Williamstown Institute that the National Conference of Christians and Jews has been holding biennially at Williams College. An interesting subject for one summer would be: "We Hold These Truths. . ." A program committee could study the Declaration of Independence and form a schedule of the truths of natural theology implied by it. Those asked to read papers could show how these truths are contained in the Declaration and how they must be loyally held to safeguard the freedom asserted by the Declaration. Perhaps a collection of these papers would be valuable in perpetuating a

knowledge of and a belief in these truths. It should certainly be one of the most valuable defense works that could be undertaken.

The field is so important and so rich, that all three of these organizations might well undertake the suggested study of the Declaration of Independence from this standpoint. And there would still be left ample opportunity for enterprising individuals, whether writers or publishers, to get out detailed studies on the

truths of natural theology and ethics underlying the Declaration of Independence. As Walter Lippman implied, it is as essential for the preservation of freedom against the ambitions of some dictator, as it is to have a strong army. Such spiritual preparedness is absolutely necessary if our American way of life is to be safe against both internal and external enemies. If we are to hold the ramparts, then *"we must hold these truths. . ."*

BIBLICAL ARCHAEOLOGY AND VISUAL EDUCATION

HERBERT G. MAY*

AN EFFECTIVE visual education aid to Bible study has been much overlooked. With motives very largely Bible-centered, several millions of dollars have been expended in excavating buried cities in the Holy Land. Well equipped staffs have sometimes spent years in excavating a single site. The discoveries, some spectacular enough to make newspaper headlines, others less striking but none the less important, have justified the application of talents and resources to these efforts. Yet one searches in vain in our religious education curricular materials for any adequate use of the rich materials made available through archaeological research.

The fault lies in part with the archaeologists, who have not sufficiently pop-

ularized their results, and have even hidden them behind the curtain of complex terminology which this new science has developed. We may lay some of the blame on inadequate training at this point in our theological seminaries. Also, religious education leaders have failed to appreciate the importance of these materials. One recently commented that "the archaeological approach" was long ago given up. Of course the problem is not that of an archaeologically-centered curriculum. The curriculum must remain life-centered or personality-centered. Since we are a "people of the Book," it should and will remain Bible-centered. Religious education has many centers, and archaeology is none of them. But archaeology may be an aid in pointing the curriculum towards its legitimate centers of interest, particularly at the point of visual education methodology.

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Archaeology is pictures. This epigram, while not the whole truth, is true. The importance of the photographer and his dark room on any archaeological expedition, the increasing use of aerial photography in archaeological and topographical research, the proportion of plates of figures to pages of text in archaeological reports, and the profuse use of illustrations in popular books on archaeology testify to this aspect of archaeology. For this reason, archaeology should furnish much of value to those educators who appreciate the importance of visual education.

It can provide illustrative materials which will make real the life and times in which the Bible arose. Paintings by the old masters may sometimes catch the spirit of a biblical incident, but the background of costumes and scenery usually belong to the period of the artist, and cannot place the spectator in the historical setting of the biblical incident.¹ A photograph of a crude pottery bowl from a Canaanite temple at Lachish, bearing a brief inscription and dated in the 13th century B. C., may in some ways be more significant for the use of the teacher than Roselli's painting of "Moses Breaking the Tablets of the Law," in the Sistine Chapel. Because they are contemporary, the Solomonic stables at Megiddo, especially as reconstructed by the architect, may better serve as a historical introduction to the time of Solomon than Reubens' "Judgment of Solomon." The wise teacher may make good use of Rembrandt's "Jeremiah Lamenting over the Destruction of Jerusalem," but no less useful and important would be an illustration of the inscribed sherds from Lachish, representing correspondence from an officer in the Hebrew army at the time of Jeremiah, in the reign of Zedekiah when Nebuchadrezzar was attacking Judah.² A series of pictures of archaeological subjects, well edited and with pertinent biblical references, might prove

as useful and important as lesson aids as the reproductions of masterpieces which are at present available.

There are a few real helps at this point for the church school teacher. Every church school library could profitably subscribe to *The Biblical Archaeologist*, an illustrated quarterly published at fifty cents a year by the American Schools of Oriental Research, 409 Prospect St., New Haven, Conn. The seventh edition of G. A. Barton's *Archaeology and the Bible* should also be at hand. There are few accredited books, for much that passes for popular archaeology should be avoided. The best and most recent is M. Burrows' *What Mean These Stones* (American Schools of Oriental Research).³ A few popular but historically accurate slide lectures may be had for rental at a minimum cost.

It is true that the names of many of the excavated sites, such as Sharuhén, Beth Eglaim, Debir, Lachish, Taanach, Megiddo, Eziongeber, Beth Zur, Gezer, etc. would be unfamiliar to many church school teachers and students. This is not, however, a matter of great import. The student or teacher may not know off-hand that the story of the capture of Lachish by the Hebrews appears in the tenth chapter of Joshua. Yet a Canaanite temple at Lachish, replete with platform for the idol, with an offering stand, with vessels which had contained votive offerings, and belonging to the city which the Hebrews destroyed at this time, has an immediate appeal.⁴

Although the women or girls in a class may never have heard of Beth Eglaim, their interest in the patriarchs may be greater as a result of seeing contemporary gold pendants, crescents, earrings, beads, and other jewelry from that site.⁵ So also, the more ordinary aspects of the material culture, city streets, houses, knives, sickles, safety-pins, tweezers, axes, needles, mortars, pestles, cosmetic palettes, perfume-boxes, lamps, jars, bowls, jugs, plates, spindle-

whorls, whetstones, grinders, loom-weights, foot-baths, amulets, presses for wine and oil, ovens, cisterns, storage pits, a potter's shop, a dye factory, a smelting furnace, drainage systems, daggers, swords, spears, and myriads of other objects, dated to the time of Bible characters, may make real the life of Bible times, though they come from little-known sites, and are not directly associated with any particular biblical character.

Many of these things do come from better known cities, for, of course, the City of David, Gibeah, Jericho, Samaria, Shechem, Bethel and other cities of popular interest have been subjected to the spade of the archaeologist. Likewise, some discoveries may be specifically associated with biblical incidents and characters, such as the citadel of Saul at Gibeah, the stables of Solomon at Megiddo, the inscription on Hezekiah's tunnel at Jerusalem, the inscribed cover of the ossuary which once contained the bones of Uzziah, or seals on which appear the names of Jeroboam, Jotham, Jehoiakim, or Gedaliah.

Although we are here concerned primarily with the archaeological materials, it should be noted that topographical researches in Palestine also furnish visual aids for Bible study. The significance of aerial photography is just beginning to be appreciated at this point, for it can provide pictures which will make real to the student the physical background of the biblical stories. An airplane view of the Jordan Valley, with the desert of Judea on one side and the bleak hills of Transjordan on the other, assists immeasurably in the comprehension of Palestine's topography.⁶ An excellent impression of what may be done at this point is evident in Nelson Glueck's *The Other Side of the Jordan*, where the reader may be referred particularly to the air-views of the route of the King's Highway.⁷

The values which may be achieved by

using the available archaeological materials as visual education helps are many. To the extent that they aid in better understanding the Bible, they make the Bible a more effective instrument for achieving the aims of religious education.

Among other things, the differences between the material culture of the Hebrews or Canaanites and our own culture may be made more clear. Canaanite war chariots in action on an ivory inlay⁸ are in strong contrast with our modern tanks and flying fortresses. Flint, copper, bronze, and iron implements of the pre-Christian millenia may be set over against the modern utensils of steel, chromium, aluminum, or plastics, to help the student project himself into an age so vastly different from his own. A clay saucer-lamp stands out vividly beside a modern fluorescent lamp. The differences between the household pottery of the Hebrews or Canaanites and our modern chinaware contrast the cultures which produced them. The student achieves a sense of time, and the past is thrown in better perspective, when he places in juxtaposition with the sprawling masses of our modern cities the crowded, walled cities of ancient Canaan, crowning the tops of mounds, with narrow streets, no lawns, and but ten to fifteen acres in extent.

Through adequate use of the archaeological materials, the student may learn that there is no necessary correlation between the material development of a nation, and its spiritual development. The superior material culture of Egypt and Mesopotamia can be set over against the preeminence of the Hebrews in religious insights, despite the inferior development of their art and architecture. Indeed, the Hebrew religious genius expressed itself in part as a reaction against certain aspects of what material development did occur in Palestine, as when the ivory palaces of Samaria, dramati-

cally illustrated by the discovery of the Samaria ivory inlays,⁹ became for Amos the symbol of the exploitation of the poor.

As the student appreciates the long, tortuous route traveled by mankind through the interminable ages, the present and future may be put into better perspective, and he may gain courage and hope, witnessing the slow steps by which mankind has progressed, and the nature of his development.

Through the data from the excavations, it is possible to watch the progression through many millenia of cave-dwelling to the development of villages and city-life. We can pass with the inhabitants of the Holy Land through the stone age into the successive ages of copper, bronze, and iron. We can watch the development of agriculture, evidenced by the first sickle-flints, and note the domestication of sheep, the horse, and the camel, in just that order. We follow the development of the alphabet from the Sinai inscriptions, and understand how *a* was originally the picture of an ox, *b* a picture of a house, *d* a picture of a door, etc. An illustration of the black diorite stele upon which are engraved the laws of Hammurabi may be the key to understanding the origin and nature of law, as we compare the Hebrew's laws. This is a subject important in these days when the conception of natural and divine law seems to be superseded by a conception of law as administrative decree. A little historical perspective would correct this.

A faith in the purposiveness of creation and the meaningfulness of existence implies some appreciation of the fact of continuity in the midst of change. The archaeologist is astonished perhaps not so much by the changes which accompany the rise and fall of cities and civilizations, as he is by the continuity which persists despite these periodic disasters.

The fact of this continuity can be dramatically illustrated through the archaeological data. Despite intervening catastrophes, the Ionic capitals above the pillars of modern edifices are reflections of the 10th century B. C. capitals from Megiddo.¹⁰ Even the lowly safety-pin is related to the bronze fibulae, introduced into Canaan by the Hyksos in the Jacob-Joseph period. The modern vehicular highway through Transjordan follows the route of the 2nd century Roman road of Trajan, a route earlier used by the Nabataean Arabs, and still earlier called "the King's Highway" in Numbers chapter 20. Known to the Arabs as "the Sultan's Road," its archaeological history can be traced to before the time of Abraham. This sense of continuity in the midst of time and change, dramatically illustrated by archaeological materials, is of consequence for the student's philosophy and faith.

Something of the import of international and inter-cultural relations may be brought home by the use of the visual education aids made available by the excavations. It is easy to illustrate the foreign influences which played on Palestine from the earliest times and the geographical position of Palestine as a corridor.

A picture of Syrian or Mesopotamian cylinder seals of the patriarchal period, cuneiform tablets of the time of Joshua, Cypriote bowls from the time of Moses, Egyptian amulets of almost any period, a Syro-Phoenician cherub on an ivory inlay, a Philistine bowl with its distinctive decoration, an image of the Canaanite god Baal, and many other things all found in Palestine, may illuminate international and cultural relations of the Hebrews, and form an introduction to questions of international policies, assimilation, and other problems which confront the student of the Bible. Or a picture of Sennacherib's prism, with its description of the attack

on Jerusalem at the time of Hezekiah, a picture of Shalmanezzer's Black Obelisk, with its relief of Jehu and his servants bringing tribute to the Assyrian king, or a picture of the Moabite Stone, with its description of Mesha's revolt after the death of Ahab, and other objects found in countries round about Palestine, may serve a similar purpose.

Likewise, much may be done to illustrate and make real the economic and social life of the Hebrews, and to make more vivid the problems confronting them. A knowledge of the economic bases of Solomon's kingdom is necessary for an appreciation of the dictatorial policies which brought about the division of the united monarchy, with its resulting religious and social implications. Here description and pictures of Solomon's mining sites in Edom, or his port-city, Eziongeber, with its smelting and refining plants, would be particularly pertinent.¹¹ His extensive trading in horses and chariots may find pictorial representation in his stable units excavated at Megiddo.¹² The industrial and commercial life of the Hebrews may be illustrated by a dye-plant at Debir, a potter's workshop in a cave at Lachish, and by inscribed weights or inscribed handles of jars used in the collection of taxes.

These are but a few of the aims and values of the use of archaeological materials as visual education aids.

Because of the limitation of our subject, we have said nothing about the importance of these materials as part of project methodology. A goodly number of archaeological objects lend themselves to reproduction in plaster, clay, or plasticene, and might be effectively used, especially in connection with the program of the daily vacation Bible schools.

Likewise, we have been concerned with Old Testament rather than New Testament materials. This is not to minimize the importance of our subject in

teaching the New Testament. The contemporary Roman and Greek cultures may be illustrated from the Palestinian excavations. Although the known early Palestinian synagogues come from the post-New Testament period, they serve to illustrate many aspects of the synagogues as depicted in the Bible.¹³ The cities of Paul's journeys, such as Athens, Philippi, or Thessalonica, may also be brought to life.¹⁴ However, we shall pursue our subject no further at this point, and hope that this presentation will arouse interest in a larger use of the archaeological materials in connection with the church school curriculum. In these times, when excavation is impossible and we are deluged less with new materials to be assimilated, competent scholars should take the opportunity to make these helps available to our church-school constituency.

NOTES

1. See Theodor Ehrenstein, *Das Alte Testament im Bible*, Wien, 1935.
2. H. Torczyner, *The Lachish Letters*, 1938.
3. Edna Baxter's *How Our Religion Began*, 1939, is very useful. See also W. C. Graham and H. G. May, *Culture and Conscience*, 1936.
4. O. Tufnell, et. al., *Lachish II, the Fosse Temple*, 1940.
5. F. Petrie, *Ancient Gaza*, IV, 1934, Plates XIII ff.
6. *National Geographic Magazine*, December, 1940, page 794.
7. Figs. 2-4, pages 11 ff. See also *Annual of the American Schools of Oriental Research*, Vols. XVIII-XIX.
8. G. Loud, *Megiddo Ivories*, 1939, Plate XXXII.
9. J. W. and G. M. Crowfoot, *Early Ivories from Samaria*, 1938.
10. R. Lamon and G. Shipton, *Megiddo I*, 1939, Figure 17, page 14.
11. N. Glueck, *op. cit.*, Figures 43 ff. and pages 89 ff.
12. Lamon and Shipton, *op. cit.*, Figure 43, page 36.
13. See E. L. Sukenik, *Ancient Synagogues in Palestine and Greece*, 1934.
14. See W. McDonald, "Archaeology and St. Paul's Journeys in Greek Lands," *Biblical Archaeologist*, III, pages 18 ff.; IV, pages 1 ff.

BOOK REVIEWS

EDUCATION AND THE WAR

BINGHAM, FLORENCE C. *Editor, Community Life in a Democracy*. National Congress of Parents and Teachers. 246 pages.

Leadership at Work. Fifteenth Yearbook of the Department of Supervisors and Directors of Instruction of the National Education Association, 1943. 248 pages, \$2.00.

EVENDEN, EDWARD S., *Teacher Education in a Democracy at War*. American Council on Education, 118 pages.

Democracy at war, community life, leadership, teacher education: these terms in the three titles are weighted with significance for today. The books are educational tracts of the times. The first explores a major area of study interest in which the National Congress is enlisting concern; the second attempts to set forth many of the best practices in school leadership in the country; and in the third the chairman of the Commission on Teacher Education of the American Council presents a report to the Commission on needed changes in the field of teacher education if it is to come abreast of war and post-war conditions affecting youth and the nation. The Commission authorized the publication of the monograph.

The first two books are the products of multiple authors and illustrate not-so-good and good types of supervisory editorial work. In the first chapter of the Congress volume, E. W. Burgess affords a close-up of a contemporary community, indicating the main currents of action and counteraction that give pattern to American life. Forthwith eighteen specialists in various aspects of our civilization proceed to deal in an overall

fashion with their respective subjects. They include health, family, religion, library, recreation, and so on. The subjects of economic and industrial strains and racial and ethnic conflicts which Burgess regards as issues of paramount importance, are neglected. The finished book may, therefore, be regarded as a series of independent popular essays strung on the "string" of community orientation but without critical democratic focus such as the title of the book suggests.

The Yearbook, on the other hand, has all the earmarks of fine editorial supervision. Not only are the materials for which various members of the committee in charge were responsible functionally interrelated but they are interpreted in a refreshing, conversational style of writing. The reader gains a close-up view of superior school programs, public and private, under the direction of leaders who know how to work democratically. The committee believes that "leadership becomes and remains democratic to the extent that there is maintained a proper balance between leadership and service (followership)." Specifying further, it affirms that:

1. Every person in the group should be given opportunities for both leadership and service.
2. In some situations a certain individual will alternately exercise leadership and follow the leadership of another. A situation in which group thinking is in progress offers one example of alternate leadership and service.
3. The usual state of affairs in a group which is endeavoring to operate democratically is that

leadership and service are expressed at one and the same time in a given individual.

Dr. Evenden believes that global war makes many changes essential in the education of American teachers. But changes "should be carefully examined with respect to their long-range educational values." There are three sources of guidance in arriving at judicial recommendations for changes: the lessons we may learn from the war of 1917-18, lessons from recent English experiences, and a cautious appraisal of current conditions in this country looking to the type of humane and rational society we shall desire when peace is restored. Above all, educators need "a new set of values," stressing an ardent belief in the principles of democracy, respect for persons, all persons, and teacher identification with community life. "The welfare of the children should be the final test" in the schools of the nation. The author's "program of teacher education" includes a series of thirteen recommendations to school systems, twenty to colleges and universities, and fourteen to the American public.

Stewart G. Cole.



BRIGHTMAN, EDGAR S., *The Spiritual Life*, Abingdon-Cokesbury, 218 pages. \$2.00.

No thinking person today is without an awareness of the spiritual and moral chaos of our era. Conceivably such a problem may be attacked in two ways. One might direct a frontal assault upon the immediate problems, or one might seek to lay an adequate foundation of spiritual and moral living from which right decisions would come with respect to immediate problems. The latter is the procedure adopted by Dr. Brightman, and he has built well. Indeed he has taken the only way that can give us a unified approach to the adjustments of life. We are indeed grateful

for his recalling to us the primacy of the spirit.

Some have objected that this book has little to offer those who have failed, the down and outs, the emotionally disturbed. However, the author is not in this volume concerned with the surgery and cautery of redemption. Rather he is dealing with the nature and development of the life that is begun as a result of redemptive catharsis. Surely repentance and atonement have their important place in relation to the spiritual life, but there is also a developmental aspect to that life.

It is this part of the spiritual life that is the immediate concern of religious education. And therefore also the importance of this book for religious educators. A quotation from the jacket sets the pace of the whole book, "It is still true that only spirit is eternal, only spirit is truly real, only spirit is the goal of life."

G. Roderick Youngs.



BUNTING, DAVID E., *Liberty and Learning*. American Council on Public Affairs, Washington, D. C., 147 pages, cloth \$2.50, paper \$2.00.

The American Civil Liberties Union stands for liberty: Free speech, Free press, Freedom of assemblage and picketing, The right to strike, Law enforcement in strikes, No search and seizure without warrant, The right of fair trial, No one refused entrance to the country on the ground of holding objectionable opinions, Liberty in education, Race equality, and No censorship over movies, theatre, or radio except by juries (pages 5-6).

The Union's stand has made it often the champion of unpopular movements. For example, it defended the civil liberties of both Communists and Fascists — but only to defend their freedoms. Its conception of academic freedom leads it to fight against interference with teaching except by regular proc-

esses of law, against limitation of classroom discussion of controversial matters relevant to the subjects taught, and for the right of teachers to organize and to affiliate with labor. It has fought against unjust dismissal of teachers and professors, opposed special oaths of loyalty for teachers, compulsory religious practices, and compulsory salute to the flag. This has led it to defend the rights of such organizations as Jehovah's Witnesses and Jehovah's witnesses.

The Union admits it is a "pressure group" (page 32) seeking to "secure wider acceptance of the Bill of Rights" and even "espousing legislation requiring instruction in the Bill of Rights". Some of its most famous cases were the *Scope's* trial, the "red rider" against teaching or advocating Communism, and against compulsory flag salute.

This book gives a clear and brief account of many cases and the Appendix contains information about the members of the Union, the organizations (such as the DAR and the American Legion) which opposed them, together with a classified bibliography.

A. J. W. Myers.



HOLT, ARTHUR E., *Christian Roots of Democracy in America. Friendship Press, 187 pages, \$1.00.*

The late Dr. Holt has done in this volume what many people have been desirous of having done by one competent in both religion and socio-economics. He has traced the rootage of democracy to its sources, and has shown not only that it sprang in large part from the profound conceptions of the Hebrew-Christian religion, but also that democracy and Christianity have been intimately related through the centuries of their spread and development. It may readily be charged that the author is prejudiced in his treatment of the theme, yet he presents his data and arguments more in the nature of a research student than that of a popular writer.

After devoting two introductory chapters in treating the rootage of democracy

in the Old and New Testaments, Dr. Holt traces the development of the main structure of our American democracy and indicates the place religion had in its formation. Such headings as the following in Chapter Four (*The Religious Elements in the Folklore of American Democracy*), are suggestive of the interesting and graphic style in which the book is written: "The Founding Fathers," "The Clergy and the Revolution," "Frontier Revivalists and Missionaries," "The Great Quakers," "The Men of the Roaring Forties," "The Gay Nineties."

Writing out of rich experience in social movements, he discusses the relation of religion to city tensions, labor battles, demagogery and politics, group emotions. Much sound wisdom and keen observation is packed into his Chapter Six, "Democratizing the Gains of a Commonwealth."

"A Free Church in a Free Society," and "A New Crusade," the concluding chapters, present his challenge and prophetic note for the churches of today.

His major conviction is that "The high cost of a democratic society can only be met by a generation of people stirred by the great truths of Christian-individual counseling. Growth rather than life-needs. Much attention is given to it, who seek a social order in which its spirit has free expression." While devotion to the great ideals of democracy characterizes great numbers of people, the author contends that the church must ever stand as the conscience of the nation. It is that conscience that is giving the religious leaders of today most trouble as they realize the extent to which the basic doctrines of Christianity and democracy are still unrealized in our country.

The book is popularly written, yet is close woven in its argument and its data are well documented.

Frank M. McKibben



JOSEPHSON, MATTHEW, *Victor Hugo. Doran, 514 pages, \$3.50.*

Mr. Josephson, who has already written *Zola, Robber Barons, and Rousseau*, is interested in Freudian analysis and

in the relationship of the author to society. Victor Hugo (1802-1885) is an ideal subject. Having defined the poet as prophet and tribune of the people, with boundless ambition (he wrote of himself as Olympio) Hugo exerted his astounding vitality to be both prophet and tribune.

When the Revolution of 1840 broke, he turned to practical politics, and was elected a Representative. "I am one of those who believe and declare that we can abolish poverty." After "Napoleon the Little" had seized power, he had to flee. For two decades he lived in exile, at first conspiring and writing articles that were smuggled into France, later working on *Les Misérables*.

When he returned to Paris, the masses welcomed him tumultuously. From then on, he kept free of party alliances, and demonstrated that the independent author can be a power for democracy and world union. He died at eighty-three.

The book is more than a biography, however; it is a picture of France regaining her freedom from Germany and from a dictator, and so becomes an interpretation of today and a prophecy of tomorrow. *Raymond N. Crawford.*

* * *

MEIKLEJOHN, ALEXANDER, *Education Between Two Worlds*. Harper, 303 pages, \$3.00.

Something has happened in "Protestant-capitalist" education, according to Dr. Meiklejohn, that has left it suspended between two worlds, "one dead, and the other powerless to be born." The dead world is represented by Comenius in educational theory, whereby teaching found its unity in the training of children to become children of God. The unity was based upon theology, the teaching provided was Christian teaching, and the agency of instruction was the church.

Then came Locke, the "villain of the piece," who advocated different schools

for the rich and the poor. This destroyed the former unity and introduced an element of competition. John Dewey carried this process further by his emphasis upon thinking as a function of interest. Many "educations" took the place of education. Each individual or group was to be given education to serve particular interests with the state standing by as a "policeman" to see that none over-reached himself too far.

Meiklejohn seeks again for a substitute for the lost unity theologically based. The anarchic state of having many educations each designed to serve some particular set of interests is intolerable. Yet we cannot return to the theological unification. He accepts the naturalistic-humanistic view of metaphysics. He rejects God since God was only "projected" anyway. What used to be rendered to God must now be rendered to Caesar. The State is to be the unifier of education.

Caesar, however, is not a particular nation-state. Ultimately all children must be educated as citizens of the world-state. He thinks of the role of private schools as dwindling, since all human beings should have the same essential education.

The churches are rather lightly waved aside in this educational task, but he insists that the education he is seeking is really what religious people were seeking when they created theological "myths." Most religious educators would agree that it is necessary to teach children to become responsible members of a world society. Dangers lurk however in too rigid unification under state control.

It is worth noting that while the Church was the unifying agency during the day of Comenius, the churches today are the most vigorous groups in resisting the imposed unity by totalitarian regimes.

The author writes with vigor and clar-

ity, and his statement of the problem confronting educators in church and state is worth careful pondering.

Roland W. Schloerb.



NIEBUHR, REINHOLD, *The Nature and Destiny of Man*, vol. ii. Scribners, 329 pages, \$2.75.

Professor Niebuhr's heavily documented attacks on Catholicism and modernism deserve the careful attention of educators. Most educators do what Niebuhr anathematizes. They inculcate loyalty to and reliance upon imperfect institutions. Niebuhr believes that man's ideals are never perfectly realized in the history of the natural world and that we commit, therefore, the sin of pride when we fix our hopes on anything short of "eternity."

Does neo-orthodoxy offer anything but a word as the object of devotion? If every interpretation and every interest that is human, partisan, historical and imperfect be stripped from the gospel, is anything left except a negation? Niebuhr speaks easily of the Biblical-Christian faith and the meaning of life, but the texts which supposedly reveal the eternal destiny of man are pretty vague when they are separated from historical and institutional contexts. The author seems to think he has hold of something absolute when he quotes: "Whosoever loseth his life shall find it." What is meant by "losing?" What is *it*, the life that is found. *It* is not mere survival; nor is *it* the objects of all the impossible desires of all men.

The neo-orthodox are right in saying that perfection is not achieved in history. The reason for this is that perfection is the measure of our dissatisfaction. But the historical and institutional processes, that fail to satisfy us, also supply us with ideas of what is lacking. To repudiate history completely, as the neo-orthodox suggest,

would leave religious-moral instruction and practice with no content.

This is not to say that institutionalists and humanists will not profit by reading Dr. Niebuhr's criticism of pedestrian loyalties.

Wayne A. R. Leys.



Psychology for Individual Education, by LOIS BARCLAY MURPHY, EUGENE LERNER, JANE JUDGE, MADELEINE GRANT. Edited by Esther Rauschenbush. Columbia University Press, 306 pages, \$2.75.

A description and exposition, illustrated with notes of actual class discussions, of an "exploratory course" in psychology in the Sarah Lawrence College, at Bronxville, N. Y. The course starts with the study of behavior which can be observed by freshmen. The approach is "operational" and functional. The course is not so much concerned with "covering a subject" as with contributing toward the emotional and intellectual maturity of the students. The presupposition is that "psychology is about people" and is intended to help people solve their problems. "Sensation, perception, maze-running rodents, and forgetting nonsense syllables are not the most pressing concerns of freshmen." Nevertheless a student who explored psychology under the guidance of the authors of this book would learn a great deal of objective psychology and would be stimulated to continue a scientific attitude toward behavior.

Every effort is made by the teachers to learn as much as possible as soon as possible about the student, so that the study will meet the particular needs of each individual. There is a running case history of each member of the class and a record of the effects of the study. The book is an excellent illustration of how one unit of experience may follow another. When questions are encountered which require the answers of the biologist the girls spend six weeks in the biological laboratory. The biologist works in team with the psychologist, anthropologist and sociologist. The

much-talked-about cooperation between departments is here actually demonstrated. These freshmen explore the realms of knowledge which overlap the borderlines of the traditional disciplines.

Literature and the social sciences are also drawn upon. The girls read novels, plays, biographies, autobiographies, as well as case studies made by social workers. They visit clinics and institutions, observe children in the nursery school, hear specialists and ask them questions. At the same time they appear to be reading more than a little from standard texts and writing more and longer reports than are expected in a conventional course.

The book contains an annotated book list of twenty-two pages, and an index. All psychology teachers can learn something from the book. So can students of educational method in other fields.

Samuel L. Hamilton.



REAVIS, WILLIAM C., Editor, *The School and the Urban Community*. University of Chicago Press, 243 pages, \$2.00.

This is a very important publication as indicating the social direction in which progressive education is moving, particularly with reference to the articulation of the school with the community. The volume consists of fifteen addresses delivered at the Annual Conference of Administrative Officers of Public and Private Schools, held at the University of Chicago in July, 1942.

In the point of view of this volume, education is oriented toward the real and present world of people in relation to the issues presented by the interplay of social forces in a rapidly changing contemporary scene. The authors wisely insist, however, that interaction of the school with the community shall not be too narrowly or immediately conceived, but set in the larger context of an increasingly inclusive planetary culture. The school is under obligation not only to understand the community, but to help the community understand itself. Consequently, much of the subject-matter of the school will be discovered in the re-

lations and functions of the community, while the relations and functions of the community become the normal field of concrete and constructive action.

The volume is divided into five sections: (1) The Nature of School and Community Relations, (2) Utilization of Community Resources, (3) Education and the Improvement of Community Life, (4) School Personnel and Community Life, (5) Community Study and Educational Progress. Each section is followed by a breakdown of topics for roundtable discussion.

This volume is prophetic of the new directions in which education as a creative social function is moving.

William Clayton Bower.



SCHILPP, PAUL A., Editor, *The Philosophy of G. E. Moore*. Volume IV in "The Library of Living Philosophers," Northwestern University Press, 717 pages, \$4.00.

This volume maintains the high quality of its series, established to improve philosophical controversy by confronting leading philosophers with critical estimates of their doctrines while they are still alive to correct misinterpretations. So far, Dewey, Santayana, Whitehead, and now, G. E. Moore, have been queried; and all but Whitehead have written extended, often clarifying, replies.

The peculiar virtues of this volume are those of Mr. Moore. A philosopher's philosopher, he represents the analytical emphasis of contemporary philosophy better than any of the other three. He has no doctrine, in the grand manner, about the world or man's destiny. As he explains in a candid autobiographical sketch, it was not the world, but other philosopher's paradoxes, which gave him his problems. They made him wonder "what on earth a given philosopher could have meant," and whether there were "really satisfactory reasons . . . for supposing that what he said

was true, or alternatively, false." Mr. Moore's unprecedentedly subtle analyses of philosophical questions are here subjected to further analyses by men who have learned much from him. The results show great virtuosity, with a degree of relevance rare in philosophical discussions. But these excellences may be defects from the standpoint of the general reader.

Warner A. Wick.

TIMASHEFF, N. S., *Religion in Soviet Russia*. Sheed and Ward, 170 pages. \$2.00.

In this timely book thoughtful Americans will find an answer to the question whether or not Russia today enjoys religious freedom. Professor Timasheff has his bias, to be sure, but he succeeds in presenting a thoroughly documented report of conditions as they are, and his conclusions are amply supported by the evidence marshaled and ably analyzed.

Religious policy has been repeatedly changed in Soviet Russia. The first phase of the struggle is not likely to be repeated. Religion is now tolerated. Even religious instruction is allowed, though under restrictions we should consider incompatible with the principle of freedom. The value of the concessions made to religion by the government is not denied, but democracy implies much more.

The only criticism candor requires is this: — Prof. Timasheff assumes throughout that the Russian masses were "religious." As a matter of fact, they were in no enlightened sense religious. They were superstitiously, illiterately, and ignorantly religious. The churches were morally and intellectually dead; the rural priests were poorly educated, totally alien to culture, and commanded little respect. Progressive movements in Russia never enjoyed the moral support of the servile, obscurantist, reactionary church. The majority of lib-

erals deserted it and became agnostics or atheists. Communist attacks on the Orthodox Church cannot be understood or judged without taking into account the role of that church in the history of modern Russia.

Victor S. Yarros.

BOOK NOTES

BAIN, LESLIE B., *The War of Confusion*. M. S. Mill, 155 pages.

Leslie Bain has spent most of his life in Europe. Having attended most of the peace conferences, he speaks with authority about the historic background which plunged the world into chaos. His thesis, in brief, is this: peace became impossible because most of the statesmen, as well as the people, failed to understand the underlying motives which brought about this second eruption of blood and fire.

The author attempts a difficult task in studying the motives which drove us into this war. He believes that the greatest obstacle in the way of the democracies still is the prevailing confusion about the "whys" and "wherefores" of the war. He succeeds admirably in tracing the many conflicting issues within the covers of this book, and his solutions for the future peace of the world seem practical and sensible.—C.A.H.

CUTLER, ETHEL, *One People Among Many*. Woman's Press, 126 pages, \$1.50.

The first impact of this little book upon the reader is very good, for it is at once simple and profound, deeply philosophical and warmly spiritual. It will give a fresh understanding of the beauties of the Hebrew literature. Readers will be impressed with Miss Cutler's insight into the revelation of the life of God in the stream of human history. One is sympathetic to the author's hope that in promoting understanding between the reader and an ancient people, one may also be of service in promoting understanding among all peoples.—G.R.Y.

DALLIN, DAVID J., *Soviet Russia's Foreign Policy*. Yale, 452 pages, \$3.75.

A thoughtful survey of the interplay of power politics among the world's great nations

during the past three years. While Russia is the center of the picture, the entire world is involved. The glaring antithesis between ideals of truth, fairness and cooperation on the one hand, and the jockeying for positions of military and economic advantages on the other, appears on every page.—L.T.H.

FARMER, HERBERT H., *The Servant of the Word*. Scribners, 152 pages, \$1.50.

Doctor Farmer, who taught for several years at Hartford Theological Seminary, is now in England. These critical war years have led him to present here a fundamental analysis of the place of preaching in the task of Christianity. Convinced that the unique message and "Event" of Christianity must be proclaimed with "effective", not merely "good", preaching, he proceeds to show how this can be done. Such methods as speaking directly to the individual listener, carrying a note of claim and summons, relating the preaching to the pastoral function of the ministry, and making all sermons concrete in phraseology and content, are discussed in a very practical and helpful manner. Finally, the author shows that both the individual problems of men and women and the world-wide problems of community must be met in the preaching of today.—D.E.W.

GERWIG, GEORGE W., *Everychild, an American Ideal*. Henry C. Frick Educational Commission, Pittsburgh, 104 pages.

This study, single copies of which may be secured free upon application to the Commission, is an attempt to interpret the task of education in America. It sees the school as the proper place to center the whole task of training the child physically, mentally, and spiritually. Nothing, apparently, is outside the scope of the public school — least of all religion, on which the book seems to major. It contains good ideas, but on the whole it is too full of unscientific statements and generalities to be very useful.—D.E.W.

GRIFFITHS, LOUISE B., *Becoming a Person*. Westminster, 168 pages, \$1.25.

This is a course designed for junior high groups in church school, weekday religious education, or vacation church school. The Christian ideal of a "real person" is set up through the study of typical "great people". Then the pupils are helped to understand the growth and possibilities of each person in the physical, mental, social, and spiritual realms. Having been used experimentally with fine success, this course can be highly recommended. It contains a remarkable collection of source materials in the nature of stories, poems, hymns, handiwork projects, and all sorts of activities. Program suggestions and session outlines are given, but great flexibility is possible in the use of all materials and ideas.—D.E.W.

HILL, FRANK E., *Time in for Education*. National Committee on Education by Radio, 109 pages.

This small book surveys the use of radio in popular education. It began when, on May 24, 1929, a group of educators gathered in Washington to discuss the use of radio "in connection with public education" for both children and adults.

The growth of radio in America is almost startling: in 1920 radio was an experimental toy, by 1922 the number of sets had increased to two million and by 1928 to twelve million. By 1931 it was thought that the colleges and universities had "in their possession one of the most powerful and effective tools for popular education which exists at the present time." In 1934 the Federal Radio Commission was born and order began to emerge in radio education. In May 1937 the federal Commissioner of Education began to "encourage teacher training in broadcasting" and the battle was won. Today one can study Spanish or music or history or literature by radio, or select from hundreds of religious addresses in any one week. On December 6, 1941, the National Committee on Education by Radio held its last meeting. It was the belief of this Committee that a resumé of what had taken place in radio-education would be of interest, hence this book.—C.A.H.

MYERS, JAMES, *Prayers Personal and Social*. Commission on Worship of the Federal Council of the Churches of Christ in America. Single copy 15 cents; in quantities, 8 cents.

This pamphlet contains thirty-one prayers and meditations covering a wide range of personal and social need, including — Meditations for daily needs; A prayer for those absent in time of war; In a time of personal anxiety; Light out of darkness; A meditation on America; For a Christian social order....

Many of these prayers will be welcomed by those in need of personal comfort and strength in these days of tension. Others will be useful where there is emphasis on Christianizing the social order. All will find their place in private prayer and public worship.—D.E.

PEASLEE, AMOS J., *A Permanent United Nations*. Putnam, 146 pages, \$1.50.

Mr. Peaslee is a lawyer of wide experience in the practice of international law and is engaged in government service. In the first World War he served as a Major in the Army, and was also associated with the American commission to negotiate peace in 1919. This book contains his observations on international affairs over a period of twenty-five years, together with his views and suggestions respecting post-war organization. It is an

excellent source book to use in connection with study classes and forums which now are very widely held in connection with "winning the peace".—C.A.H.

RUKEYSER, MURIEL, Willard Gibbs, American Genius. *Doran*, 465 pages, \$3.50.

Willard Gibbs, son of a famous Yale theologian, was the "father of physical chemistry", and the author of a whole series of basic principles of scientific method during the thirty years he taught at Yale. His life covers the latter half of the past century, the most exciting era in American growth in education, science, politics and religion.

Miss Rukeyser writes brilliantly of the period as well as the man, and lays a basis for understanding the economic, scientific, and military events of recent times.—L.T.H.

SHUSTER, GEORGE N., The World's Great Catholic Literature. *Macmillan*, 441 pages, \$3.00.

Here is a volume that is timely, timeless, and, I trust, enduring. Mr. Shuster has placed us in his debt by this compilation and selection from the rich literature of the Roman Catholic church. We Protestants will be grateful that there is much here that, apart from the accident of birth, belongs to the church universal. The selection is confined to prose works. A variety of selections and authors is included, and the selection is not confined to the well-known names of history. Living writers are not included.

Apart from its interest to the student of religious literature and history, the chief value of this work will be for personal devotional and meditative periods.—G.R.Y.

SLATTERY, MARGARET, A Primer for Teachers. *Harper*, 41 pages, \$1.25.

This little book is just what the title indicates — a simple setting forth of a few fundamental techniques and ideas which a young teacher working in an average church school needs to have pointed out to him. It is written by a woman of experience and spiritual insight. Its point of view is that of a conservative who believes that the church school in its program and curriculum can profitably remain much as it has been during the last twenty-five years.—S.L.F.

SMITH, T. V., Discipline for Democracy. *U. of North Carolina Press*, 132 pages, \$2.00.

Believing with Spinoza that "all things excellent are as difficult as they are rare," the author stresses the need of discipline if a democracy is to realize the great values of truth, beauty, and goodness — "all valuable, all invaluable." While individuals will need to pay the price of specialization in science, art, or politics, in order to bring a particular value to realization, they will need also to

recognize the autonomy of all of these values in a democratic society.

Dr. Smith's wide knowledge of poetry and his experience in politics make his chapters on these subjects particularly significant.—R. W. S.

TOLMAN, EDWARD C., Drives Toward War. *Appleton-Century*, \$1.25.

A professor of psychology develops here a simple thesis that, out of the normal biological and social drives, modified in the case of individuals and groups by heredity and learning, larger mechanisms are developed which lead to various types of hostility and aggression, one of which becomes war. The solution he finds in an adjustment process by which the individual and his social group find increasing satisfactions without conflict. But conflict will always arise. He calls, therefore, for a social organization of world proportions, with "enemies" found in the realm of nature or rebellious sub-groups rather than a social organization divided against itself. — L.T.H.

A Treasury of Best Loved Hymns, with their stories told by Daniel A. Poling, and illustrated designs by James H. Daugherty. *Greenberg*, 96 pages 8 x 10½ inches, \$2.50.

Thirty-three of the best known and best liked hymns are included in this volume — Abide with me, All hail the power of Jesus' name, America the beautiful, Rock of ages, among them. Every hymn is accompanied by its story, written by Dr. Poling in popular and appealing form, and every page is illustrated with appropriate pictures in color, drawn by Mr. Daugherty. Altogether a beautiful piece of work. — L.T.H.

WILLS, ARTHUR J., Life Now and Forever. *David McKay Company*, 181 pages, \$5.00.

This book by the President of the U. S. College of Psychic Science and Research, is designed to inform readers concerning the present status of Psychic Research. People do not "die," but merely change their state of being. Since their friends are eager to keep in touch with them, the various methods of communicating with those who have passed on are given.—R.W.S.

WYLIE, PHILIP, Generation of Vipers. *Farrar and Rinehart*, 318 pages, \$2.75.

This peculiar book will delight the disciples of Mencken. Mr. Wylie tells us that the thesis of the book is "resolved, that Americans have lost their moral sensibilities by living too objectively and with too little subjective awareness." This sounds like profound philosophy, but the book is very much like a cross between Mencken and Mark Twain. It is meant to be a warning, as the title indicates, but it is so involved in all sorts of complaints that its force is soon spent.—C.A.H.

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